The Messenger.

"As the Truth is in Jesus."

Dr A H Strickler
14Feby82

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THE MESSENGER.

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Poetry.

"COULDST THOU NOT WATCH?"

"Couldst thou not watch,
Not watch with me one hour?"
Faintly we catch
Through Time's benumbing mist these pained words' power.

Not watch one hour?
What Scorn's indignant ire
Our souls outpour
Toward hearts like clods, unstirred by sacred fire.

Not watch one hour,
And that hour seraph trod,
While heavens lower
And earth's cheek touches the bare breast of God.

Would we thus sleep?
Dear Lord, our love, sloth free,
Would cleave the deep
Of thousand slumbers to watch once with Thee.

"Couldst thou not watch?"
Haunting, there breathes to me
Close at the latch
Of my soul's door this mournful midnight plea.

Where art Thou, Lord?
Outlocked with some poor wretch,
Stricken, abroad,
Didst Thou with him a cry for help outstretch,

And I asleep?
Such sighs do pierce the night,
And yet I keep
Wrapped in the slumbrous dreams of my delight.

Oh! say not yet:
"Sleep on now, take thy rest,"
Let me forget
All rest whilst Thou, my Saviour, art oprest.

Let me, dear Lord,
Watch Life's one hour with Thee,
Where'er grief's chord
Is struck on earth is Thy Gethsemane.

—*Laura Sanford.*

Communications.

For The Messenger.

SUFFERING WITH CHRIST.

BY W. H. H. S.

The Christian in a deep and real sense is a sufferer in the sufferings of Christ. This declaration to some may seem to involve an impossibility. They shrink from the thought and say it cannot be.

Now, in one sense, this is true. Christ's sufferings, the sufferings of His life and the sufferings of His death, both as to their character and purposes—their intensity and consequences are incapable of repetition. They stand by themselves in-approachable and alone, and we can do nothing and need do nothing like them. He suffered once—and "*once for all*"—and His sufferings need not and cannot be repeated whilst the world stands.

Nevertheless, in a certain sense—real and true—we are sharers, participators in the sufferings of Christ. And the very Scriptures, which assure us of the all-sufficiency of Christ's sufferings and death for the eternal redemption of the world, also say to us: "Be planted together in the likeness of his death." "You are crucified to the world by the cross of Christ." "You are to fill up that which is behind of the sufferings of Christ." And Christ Himself speaks of "drinking the cup that he drank of and being baptized with the baptism that he was baptized with."

Suffering with Christ is the law of the Christian life. It is not an arbitrary requirement, but an essential condition of the development of the new life of God in the soul. By virtue of his union with Christ, the baptized believer partakes of the life and Spirit of Christ and the life will be moulded imperfectly but really by the same spirit that dwelt in him; and similar causes will produce similar effects. Christians are copies and repetitions of Christ in the world. In other words, the life of Christ, in a certain sense, is lived over by every follower of His. The Christian, like Christ, must fight with the world, must resist temptation, and, by God's help, stand pure and sinless, as far as his new nature is concerned, in the midst of a world that is full of evil. All this involves suffering, suffering of the highest kind. The life of Christ as sinless in the midst of sinful men, what was it but a life of suffering, deep and real? "Oh, faithless generation, how long shall I suffer you," was wrung from the sinless One by His contact with a sinful world. And a life of obedience to Him, sustained in the face of temptation, and which never fails though it leads to bodily pain, and the contradiction of sinners, may be justly called a life of suffering.

Christ's life is a type of the Christian's life, which is one long, protracted, daily dying to sin, to self, and to the world. The crucifixion of the old man is the life work of every believer. This thought is over and over presented in the most earnest manner in all the apostolic teachings. It is not a mere metaphor, but a most solemn *reality*.

The truth is, the Christian has a two-fold life. The life of Christ dwelling in him, pure and sinless, incapable of transgression (for he that is born of God sinneth not) and side by side with it working through it, working in it, and leavening it—his old Adamic nature, "the old man," "the flesh"—his own godless, independent, proud and selfish being. The one is to slay the other. There must be the crucifixion of the flesh, the casting out the old man, the plucking of the right eye, the maiming of the right hand, the mortifying of the deeds of the body.

All these Scripture expressions are not mere poetic symbols and metaphors. They have in them, a deep, a real and awful meaning. They teach us that the Christian life is a warfare, a life of conflict and suffering. This is the law of the Christian life, from its commencement to its close. Indeed there is no growth in grace—no advancement in the divine life without sore sorrow. No holiness is won by any other means. The sinful self must be slain day by day and hour by hour, in long lingering agony often and with the blood of the heart pouring out at every vein.

This process, this inward conflict in getting rid of evil, which is what is meant by the Apostle Paul when he speaks of "suffering with Christ" may be a long and painful process, but to this we were consecrated and vowed in our baptism, and in this way, and in no other way, can we be conformed to His likeness or be prepared for His glory. "If so be that we suffer with Him that we may be also glorified with Him."

Those who live on the border lines of the devil's dominions, constantly trying to smuggle contraband articles across, are no more fit to judge of the joy of life and goodness of God than those who dwell in the Arabian desert or under an Arctic snow-bank know of the glory of the world. Nine-tenths of mankind walk on the perilous edge of evil, and are constantly torn and pained by the penalties with which a good God has hedged the way to keep them from self-destruction, and wonder all the while that life is such a hard road to travel, and affords so few compensations.—*Ex.*

Selections.

THE LITURGY QUESTION.

What is it? Not whether the Reformed Church should have a liturgy,—she has one—but whether she should give it fairer proportions, and then use it, thus taking her rightful place among the liturgical branches of the "Holy Catholic Church." This question is assuming increasing importance for us, inasmuch as it is agitating other denominations which are non-liturgical, and which are feeling after it if happily they may find what we have long possessed and perhaps undervalued.

An able article on the "Presbyterian Cultus" in the January number of the *Presbyterian Review*, from the pen of Prof. Samuel M. Hopkins, D. D., has stirred up a deal of discussion, and brought out many expressions of opinion regarding the Professor's views, which are decidedly in favor of a modified liturgical service in the Presbyterian Church. He says, "the Presbyterian Reformers all made use of a prescribed service of prayer;" that "the Presbyterian Churches on the Continent of Europe all have liturgies, as have also the Reformed, the Lutheran, and the Methodist Churches of America; that the Waldenses, who are remarkable for the simplicity and spirituality of their religious life, conduct their worship mostly by means of precomposed forms; while they also have free prayer." Such a method was approved by Dr. Guthrie, and by Drs. Ashbel Green and Charles Hodge of Princeton, and is endorsed warmly by Prof. Hitchcock in his paper read at the Presbyterian Council in Philadelphia.

Dr. Hopkins says, that "this sentiment has been on the increase for thirty years;" and that "the number of Presbyterian ministers who openly advocate the use of some form of prayer is large, and the number of those who hope and anxiously wait for it, much larger. He adds, that "the demand is swelling to a volume which must infallibly make itself heard and respected;" the churches themselves are ready to welcome some such movement; and that many churches have lost members of cultivated taste who have sought in the Episcopal ranks "a more cheerful, more varied, more sympathetic service."

The professor also attributes the rapid advance of the Episcopal Church in this country to the attractive influence of its liturgical service. We cannot entirely agree with him here. Although the Episcopal Church has shown during the last decade the largest percentage of growth, yet none of the denominations have reason to boast. Thousands neglect the sanctuary, not for lack of the attractive influence of a liturgical service in our non-Episcopal churches, but on account of the superior attractiveness of no service at all in the pleasure-loving world.

But it may be a question whether or not a more attractive service in our churches would prevent our young people from straying, not so much into other folds, as out of the fold altogether. If we give the people more to do in worship, will they not be better pleased and more interested? Will not the great truths of the Christian religion be more deeply impressed on their minds by a participation in responsive reading, the repetition of the creed, and of a modified liturgy, than by merely listening with a vague and varying interest to the pastor, whose voice alone is heard? The best treatises on prayer recommend that it should be uttered audibly,—even in the closet, on account of the reflex influence which the hearing of one's own voice produces in awakening the faculties of the mind. Does not this principle apply in public worship? The preacher gets warmed up both in prayer and sermon by hearing his own voice; why should not the people share this good and very natural effect, by opening their mouths and letting out their voice in such portions of the service as admit of a response? Until something more is provided for them to do in the great congregation, "let all the people say *Amen*."

The importance of settling this question one way or the other for the church is seen in the fact that our Sunday-schools are fast becoming liturgical. The Westminster Helps, published by the Presbyterian Board, contain an order of service for the opening and closing of the school. The Lord's Prayer, the Creed, and the Decalogue are audibly repeated, and the Scriptures are read responsively by the whole school, and all enjoy it; but when the children come into the church, they are not encouraged to open their lips. Even the teachers, who have joined in the liturgy of the Sunday-school, sit silent in their pews, and the elders and deacons are afraid to join their pastor in repeating the Lord's Prayer for fear of innovation. This is the way to drive the children away from the church. They find the atmosphere of the school and the church are very different. In the former they sing lively hymns, and all join in the responsive services, while in the latter they have nothing to do, and must sit perfectly quiet. They are painfully restrained. It would be a great relief if they could only speak out. If we could bring a little more of the the dignity of the Church-service into the Sabbath-school, and a little more of the sprightliness of the Sabbath-school into our regular congregational worship, it would be better for both, and perhaps we should see more of our children in the sanctuary.

No branch of the Christian Church in this country occupies a better vantage ground in respect of a liturgy than ours. We are unfettered by burdensome traditions. Our brief and simple liturgy contains nothing that we would like to expunge but cannot. It has no taint of popery or prelacy. We have a perfect right to reclaim from the Book of Common Prayer what was taken from the full liturgy of Calvin. We have already what other denominations are trying to secure, and we do not know how to value it.

We have endeavored to keep our liturgical character in the back-ground by slurring over our Forms, hoping to conciliate those who are inclined to come to us from other bodies that are non-liturgical, while these are the very features which attract them. Like the good Dutch housekeeper who sold her "Attic treasures" of old-fashioned mahogany furniture for a song, and afterward found them in the fashionable parlors of her married grand-daughter, our old Church has long ago parted with a portion of her inheritance in the liturgical treasures of the past, and now finds that other and younger branches of the Church are reaching for these hid treasures. It is not too late for us to recover them. What we need as a denomination is an intelligent, liberal spirit of co operation and progress. We must divest ourselves of an unreasoning prejudice against forms of devotion. Our Saviour Himself has left us the germ of all the liturgies of Christendom in the Lord's Prayer, the Baptismal formula, and the words of the institution of the Holy Supper. These have naturally gone into the Creed, the Litany, and various forms of prayer which have come from the lips and pens of the fathers, whose utterances seemed almost inspired.

Our Reformed Church has the liberty and the opportunity to frame the most perfect liturgy in the world, upon the forms already in use. While others are digging for a foundation, we have the foundation and the pedestal, and only need additional materials for the graceful shaft. These are ours, but they have been left lying in ancient quarries waiting for a true ecclesiastical *renaissance*, when the churches of the Protestant Reformation shall wipe the mist of prejudice from their eyes and see how they have allowed themselves to be cheated out of their share of the inheritance of antiquity, the rich treasures of ancient piety and learning, by listening to the bugbear cry of Popery. With such a liturgy, printed in convenient form for use in the Sabbath-school, the sanctuary, the family, and in public institutions, the Reformed Church in America would occupy a leading position among the churches of this continent.

The Episcopal Church in this country owes its prominence in the army and navy, and in public institutions, in great part to the fact that it has a liturgy adapted to all circumstances. Her burial service is almost universally employed at sea, and her marriage service is often desired by parties who are unwilling to trust to the possible eccentricities of the officiating clergyman. We have, in our revised liturgy, a beautiful marriage form. If our burial service were more complete, it would be well. Then, if the Reformed Church had the courage to assert itself as a liturgical denomination, and the spirit of generous co-operation to perfect its liturgy and use it, circulating it broadcast among other branches of the American Church for their approbation and joint adoption, she might find one answer to the question recently discussed at the Pastoral Association:—"In what direction lie the growth and prosperity of our Church."—*Dr. Van Cleef, in Christian Intelligencer.*

GOD'S METHOD IN THE CONSCIENCE.

We have said that a prepossession of the conscience by God's truth is God's right as our creator and educator, the teacher of our immortality, and of our eternal responsibility to Himself. It is also the wisdom and safety of the creature to be prepossessed by God, and to have His truth grow in us and with us as our life, as its inspiring and guiding principle. "Concerning the works of men, by the words of thy lips, I have kept me from the paths of the destroyer." This is the rule of thought, feeling and active life propounded in that wise and beautiful little gem of George Herbert's poetry, entitled "The Elixir":

Teach me, my God and King,
In all things Thee to see;
And what I do in any thing,
To do it as for Thee.

Not rudely, as a beast,
To run into an action;
But still to make Thee prepossest,
And give it Thy perfection.

It is the characteristic of secularism to run, by its very axioms, in the matter of education, as far off as possible from God. The secularists are indefatigable to protect the children from religion as an intruder and despot. Christ is required to depart out of their coasts, as though the children were a consecrated possession of the god of this world, without the least right of inheritance in the knowledge of another. Sometimes it is as if the terror were on them of being turned by religion into swine.

God's method is that of prepossessing and preventing love. Let Thy tender mercies speedily prevent us. Thou preventest him with the blessings of goodness. This is God's merciful care for our immortal natures, forewarning us whom we should fear; also He hath set eternity and the sense of it in their heart, so fearfully and wonderfully are we made; has sunk the foundations of His everlasting authority in the constitution of the soul, and fastened "preventer bolts" for protection of the working of the conscience toward Him. So that if men but choose to avail themselves of these advantages in the work of education, it is God's mortgage on His own property, made over to the teachers of God's truth, for foreclosure on every generation.—*Dr. Cheever.*

Surely they that are not born again shall one day wish they had never been born. What a poor wretched thing is the life that we have here! a very heap of follies and miseries! Now if we would share in the happier being after it, in that life which ends not, it must begin here. Grace and glory are one and the same life, only with this difference, that the one is the beginning, and the other the perfection of it; or if we do call them two several lives, yet the one is the undoubted pledge of the other. It was a strange word for a heathen to say, that that day of death we fear so *æterni natalis est,—is the birthday of eternity.* Thus it is indeed to those who are born here again: thus new birth of grace is the sure earnest and pledge of that birthday of glory. Why do we not then labor to make this certain by the former? Is it not a fearful thing to spend our days in vanity, and then lie down in darkness and sorrow, for ever to disregard the life of our soul, while we may and should be provident for it, and then, when it is going out, cry—Whither art thou going, O my soul?—*Archbishop Leighton.*

Family Reading.

MOUNT TABOR.

Methought I saw the chosen Three
Who walked so oft with Christ below,
Who saw in sad Gethsemane
Those crimson drops of woe--
That from their living lips I heard
The story of our risen Lord.

They talked to me of Tabor's steep;
How tenderly He led them there;
When weary, faint, they sank to sleep,
He knelt alone in prayer.
That while they slept strange visions came,
They thought the mountain all aflame.

They waked and saw, with wondering eyes,
What ne'er to other sight was given--
He held communion with the skies,
Bathed in the light of heaven.
His face shone as the sun, and lo!
His raiment "glistened white as snow."

They told me of the Two who came
On swiftest wing, at Heaven's behest--
Elijah, who on cloud of flame,
Ascended to his rest;
And Moses, who on Horeb trod,
And "face to face" communed with God.

They told me of their wondering fear
When, pealing through the silent night,
Came sounds so strange to mortal ear,
From yonder world of light;
When God's own voice proclaimed His Son--
His Well Beloved, the Glorious One.

And then they ceased. "O stay!" I cried,
"O linger yet, ye favored Three,
And tell me more of Him who died
On that dear Cross for me?
Tell me, what wondrous theme had they
Who came on such high embassy?"

"Wouldst know? They spake of His decease;
The woe, the pain of Calvary;
Yet on His brow the light of peace
Still radiant we could see;
That brow which sharpest thorns would bear,
That man a crown of life might wear!"

They spake of *love* too great and high,
Too deep and vast for us to know;
But ah! we knew that He must die,
And this was greatest woe;
We looked, and lo! the vision gone,
Our Jesus stood with us alone!

"And did ye still in Him behold
The sunshine of the Father's love?
Was all that seemed of earthly mould
Still radiant from above?
And was it precious thus to be
Alone with such a Friend as He?"

I questioned, but no voice replied;
The answer to my *heart* was given;
My path of life was glorified
By this one glimpse of heaven;
A light celestial round me shone
While *I* with Jesus stood alone.

—*Presbyterian.*

GETHSEMANE.

BY HOWARD CROSBY, D. D.

Gethsemane began the scene that Golgotha concluded. The last fifteen hours of the Saviour's life were the season of suffering. His boyhood, and youth, and early manhood, had probably been marked by the quiet and serenity natural to the condition of a humble villager, and His triennium of public ministry, though experiencing opposition and obloquy from Pharisees and rulers, had its bright side of popular attachment and devoted friendship. There was no suffering, in its ordinary meaning, as applied to Jesus, until the midnight hour of the Paschal day had arrived, and found Him with His three most intimate friends in the moonlight shadows of Gethsemane.—Then He "*began* to be sorrowful and very heavy." The sacrifice was now about to be offered up. The knife was beginning to be felt by the victim.—Gethsemane belongs to Golgotha. The one (Gethsemane—oil press) represents *crushing sorrow;* the other (Golgotha—skull) denotes *death;* and all between, at the palace of Caiaphas and the prætorium of Pilate, was adapted to connect the two. There was no subsidence of the storm, no cessation of the pain in the Redeemer's heart. The tide that set in upon His soul at Gethsemane met no ebb and reflux until the last groan upon the cross left a lifeless body there to be buried.

Taking Peter, and James, and John—the three most favored of the apostles—with Him, Jesus withdrew from the other eight, and for the first time disclosed to them the deadly agony of His spirit. Hitherto He had been their strong support, the pillar against which they leaned. Now the attitudes were reversed, and He dignifies the three disciples by pouring out His grief into their ears, and seeking the support of their sympathy. But these three, whom Paul fifteen years later recognized as pillars of strength and ornaments to the church, were now feeble in faith, and ignorant of the remarkable scene enacting before them. He leaves the three with a new entreaty for their watchfulness and prayer in regard to calamity about to break upon them, and on reaching a hidden spot falls prostrate on His face in surcharge of anguish. There is a strange mixture—almost a confusion of thought, in His prayer of pain, so indicative of the storm that was raging in His soul. In one breath He declares that all things are possible to His Father; in the next He says, "*If* it be possible." Then again He says, "Not as I will, but as Thou wilt," when His will was in perfect coincidence with His Father's. It was the wild cry of an agonized spirit, through the midst of which faith still holds her own.

There is a mystery of agony in this anguish at Gethsemane. Man could not sympathize with it nor comprehend it. The three disciples were as fools before it.

It is absurd to suppose that Jesus feared the exit of the soul from the body. Death to Him from a human standpoint was only desirable, an escape *from* a life where He was not appreciated or understood, and where His moral perceptions were continually wounded, and an escape to His heavenly Father's home of holiness and bliss. Thousands have looked forward with calmness, and even unalloyed joy, to the scaffold and the stake. Surely it was no such fear as this that pressed out the bloody sweat. There was in some way an imputation of mankind's sin to Jesus, who received the fearful curse of sin in His own humanity.

Of what avail is it for us to say that we cannot understand this imputation, this vicarious passion, and the suffering the stings of sin by a sinless Spirit? Pray, what do we know about a pure humanity? And what do we know about the power of Satan over a spotless soul? And what do we know about the relations of infinite holiness and justice toward man, except as revealed to us by the Infinite God? We are beholding God's love through unspeakable sufferings in the very act of rescuing us from ruin.

Why do you put this whole scene far from your realizations? Because it happened eighteen centuries ago? Is it any the less real for that? Can time alter its mighty significance? Is the creation of this earth, with its fruits, and inhabitants, any the less important to us to-day because it happened many centuries ago? Is time to be an element of forgetfulness in our relations to truth and to God?

There is a time to weep; is it not when sin and the Saviour meet and we the cause? It is from the chrysalis of this gloom that we may burst into the new life of heaven. —*Church Union.*

MEDITATION ON THE SUFFERINGS OF CHRIST.

Once more, O my soul! let thy meditations turn for a moment on the complicated cruelties and indignities to which the holy and spotless Lamb of God was exposed. He was wounded and scourged, that thou mightest be healed. He was arrayed with scorn in the purple robe, that He might procure for thee the robe of righteousness and salvation. He was crowned with thorns, that thou mightest be crowned with honor and immortality. He stood speechless, that thou mightest have an all-prevailing plea. He endured torture, that thou mightest have a strong consolation. He thirsted, that thou mightest drink of the waters of life:—He bore the wrath of the Father, that thou mightest enjoy His favor. He was numbered with transgressors, that thou mightest be made equal with the angels. He died, that thou mightest live forever! Oh! then, let me often retire and meditate on this scene, and admire His immeasurable love, that I may learn to mourn for sin, and hate it, and rejoice in my obligations to such a Redeemer, until I am constrained to live no longer unto myself, but to Him who died for me, and rose again.—*Scott.*

LENTEN UNREALITY.

There is no season of the Christian year which needs so much of serious thought as the season of Lent. Its proper business is not a pleasant business. It is one which is very liable to be undertaken in a spirit of self-deception. For in the first place it may be looked upon as a sort of atonement for careless indulgence at other times; and in the next place as the substitution of church-going and penitential performances for the real, hard, uncomfortable task of self-examination and self-discipline. The American life is not one which lends itself readily to either of these last named duties. It is prone to think of itself more highly than it ought to think, because all possibilities are held out before it. It is trained to fix its eyes upon results, and to take those in the place of desert. Attainment, rather than character, is made its ideal. It lacks most those fixed principles on which character is built. The end too often excuses, if it does not justify, the means. In a society of which equality is the theory, the mere general standard of culture and morality is the one which sets the mark, not as in a society of various ranks, where it is in the power of an upper class to establish the law, and where conversely, that upper class is constrained by its position.

But a general standard is one which is always liable to be lowered, and rarely wont to be raised. Just as the weakest portion of a fortress is the measure of its strength, so the controlling standard of an equal society is the lowest it will tolerate. One has no absolute need to be better than its worst.

Consequently, American public opinion has the tendency to become lax, unless it is braced up by strong individual pains and efforts.

Again, American life is given to the study of ease and despatch. Its dominant thought is to get at its ends as cheaply as possible. It has no habit of painstaking for the sake of painstaking. Hence it dislikes discipline, and especially that which is found in regularity and routine.

It is these elements which will tend to unreality in the duties of Lent. Its religious services can be made nothing beyond a pleasant change from dissipation and frivolity. Its private meditations can be turned to the fostering of such easy virtues as shall help to throw a veil over the evil ways one is not minded to abandon. A Lent can be made ecclesiastically pleasant to a degree which will almost neutralize its worth.

There is but one way to overcome this danger, and that is by a steadfast effort after earnestness, founded upon a true sense of one's needs. The first step toward this is going aside from the standard of one's social life to the study of the true ideal of Christian character as it is given in the New Testament. The thought must pierce through practices to principles. It will not do to say that such a saint did such and such things, or even that such a saint was so and so. What is further required is that the principle of purity, of unselfishness, of truth, which is but in part revealed in the lives of the very holiest, must be one's mark. It is the duty of the Christian not to seek to be as such a saint was, but to seek what he sought.

And the next step is to find in all practices and methods their real purpose. It is not church-going, but prayers; it is not hearing sermons, but heeding them; it is not alms-deeds, but the spirit of self-consecration, which will make reality.

"The way and means thereto" we hold to be undertaking little at first and seeking thoroughness. People sometimes say at the close of Lent, "I have not missed a service." Were it not better to be able to say, "I have not *lost* a service; no service but has taught me something, helped me somewhat?" And this can be only as these services have been sought with a true purpose. The first thought must be as to what one needs. And this is best ascertained by fixing on some point of certainty. A young person is apt to have vague thoughts and aspirations. "I want holiness," such a one says. It is better to say, "I think I may lack many things, but I know I am vain, or self-indulgent, or heedless." Let the besetting sin, that which is most prone to cover up, be laid bare, and the effort made to conquer *that*, and to apply to the struggle with *that* the aid of Lent. Other things will come in due time, but so the work will be real. Here are forty days of conflict with a known foe. Here are forty days with heavenly help at hand. The great indispensable need is of reality. An unreal Lent is worse than a wasted Lent; it is also a beguiling, soul-soothing time. Above all let it be carefully guarded against that it become not another form of mere frivolity and excitement seeking. The revival seasons of other bodies show what may be the great and too often unwholesome power of mere association. Men and women are swept on in waves of feeling, and think they are religious, when they are only indulging the craving of a partially awakened and imperfectly nurtured nature.

The Lent in the Church ought to have as its mark the seeking of a sober, righteous, and godly life.—*St. John's Tablet.*

PRAYER FOR MEEKNESS.

O Lord, who art a God ready to pardon, slow to anger, and of great kindness, remove far from me all occasion and effects of causeless and immoderate anger; all pride and prejudice, and too much concern for the things of this world; all intemperate speeches and indecent passions.

Give me, O God, a mild, a peaceable, a meek, and a humble spirit, that remembering my own infirmities, I may bear with those of others:—that I may think lowly of myself, and not be angry when others also think lowly of me; that I may be patient towards all men; gentle and easy to be entreated, that God, for Christ's sake, may be so towards me.—*Bp. Wilson.*

THE PASSOVER.

That was a wonderful service which the Lord commanded Israel to observe in Egypt, and to perpetuate afterward through all their generations. He gave His commandment to Moses, and through him to the elders and families of all the people. They must slay for every family a lamb. They must let the blood of the lamb fall into a basin, and then dip a hyssop-branch into the blood and sprinkle it upon the door-posts and lintels. And this was to be a sign, so that when on that night the Lord would pass through Egypt to slay the first-born he might see the blood on the door-posts and pass over the houses on whose doors the blood was sprinkled. And so it came to pass on that night, when the Lord passed through all the land of Egypt, and slew the first-born in every house, he passed over the houses of the people of Israel, and there was safety in all their dwellings. The Lord also gave further commandment that the lambs which were thus slain—a lamb for every family—should be roasted and eaten on that night. The people were to eat with haste, with unleavened bread and bitter herbs, and standing as though just ready to flee, because on the next morning they were to begin their journey toward the Red Sea and Mount Sinai.

This passover the Lord commanded the people of Israel to observe from that time forth; and they still so kept it in the days of our Lord. It was this ancient passover which Jesus observed with His disciples on the last night before His betrayal and crucifixion.

The time of this great feast became the occasion when Jesus, "our passover, was sacrificed for us." Thus was Jesus the "Lamb of God, that taketh away the sin of the world;" and by His blood we are saved from our sin and guilt. God will spare us when He goeth forth to destroy the wicked; for "He hath laid on Him the inquity of us all."

The Easter festival is connected closely with the passover, and to the Christian Church stands in the place of the passover in the Jewish Church. But there is this difference: In the Jewish passover every year there was a renewal of the sacrifice in the slaying of the passover lambs. But for us Christ our passover was sacrificed once; and now in our Easter festival we celebrate the glory of His resurrection from the dead. To us He is a living Christ, living now in Heaven for us, having redeemed us by the shedding of His precious blood on the cross. —*Selected.*

PILATE'S QUESTION.

What shall I do with Jesus, called the Christ?
This lone, strange man!—so sad and yet so calm:
So awful in His quiet majesty!
I fear the power He spake of may be His
To crush me if I do this evil deed—
For well I know 'tis evil. Fault there's none.
The air of innocence doth so envelop Him,
I could not think Him guilty if I would;
And yet methinks if He hath any power
'Twere never better used than now to hurl
Defiance at these envious, hateful Jews,
And wreak His vengeance on the coward crew
That e'en desert Him in His direst need!
I fain would save Him, for my heart is stirred
To pity it hath never known before,
Pity and fear! Strange feelings these for Pilate.
Shall I hold to them and make my nobler
Conquer my baser self? Or shall I make
Myself a slave to serve these angry dogs
That cry for blood, and will not be appeased
Though blood were offered, if it be not His,
And grudge me if they be not satisfied?

Yet why should I, a Roman, lose one chance
For place or power to succor one so friendless?
Deserted, save by a few weak women.
One voice alone upraised to plead for Him,
And that the voice of one who may lose most
If I am merciful. From the vast throng
That followed where He went, and heard the words
That fell as graciously upon their ears
As falls the evening dew on sun-scorched flowers,
Comes not one sound to help me choose the right,
Or strengthen good resolves. "His blood," they cry,
"Be on us and on our children!" Let it be.
I'll wash my hands to prove my innocence,
Then yield Him to them.

What shall I do with Jesus? Ever now
Between me and the things I look upon
Comes a clear vision of that pale, worn face,
With its last look of awful agony
That will not be put out in darkest night.
When sleep comes not, then is the vision there;
And when sleep comes, then comes that face in dreams.
When morning dawns, and with its veil of light
Shuts out the stars, it shuts not out for me
The dazzling brightness of those searching eyes.
The burning glances of a thousand mid-day suns
Upon my naked sight were not so hard to bear.
I could curse the nation that drove me on
To do the deed! Conscience, seared though it was,
Still told me I should bitterly repent.

Oh, would that I had known, that day, the power
An outraged conscience doth possess to goad
The mind to madness, take all joy from life!
Banished, deserted, homeless, powerless;
Haunted forever by that look, and thoughts
Of that one deed, that make me ever feel
That it were better I had not been born!
What can life hold for such a wretch as I?
And death? I dare not look upon it:
For ere I left the Syrian shore I heard

Christ's followers proclaim a risen Lord,
And reason well of judgment yet to come
Can it be that in that dreaded future
Our places shall be changed? I the culprit,
He the Judge? If I trembled even then
Before His gaze, where, where shall I hide me
If these things be true? And that they are,
I am as sure as of His innocence.
O miserable man! Comfortless, hopeless,
Trembling I ask, What will He do with me?

What shall I do with Jesus? For himself
Must each one ask and answer Pilate's question;
For the dear Lord still waiteth patiently,
With pleading face and tender wistful look,
For words that put Him to an open shame
Or hold Him in the closest bonds of love.
O soul immortal, what shall be thy choice?
To send Him sad and sorrowing from thee now,
Or make of Him thy friend, that in that day
When thou shalt stand before His judgment seat
Thou mayest not fear what He will do with thee?

—*Churchman.*

Do not wade far out into the dangerous sea of this world's comfort. Take what the good God provides you, but say of it, "It passeth away; for indeed it is but a temporary supply for a temporary need." Never suffer your goods to become your God.—*Spurgeon.*

"I have some degree of power over my outward man, but little over my inward. I can make a shift to be just, do acts of kindness and humanity, and put on a show of courtesy and civility; but the bent of my heart is still the same. I can no more love God with all my heart, or come up to St. Paul's description of charity, than I can reach heaven with my hands. In this point of view, what a seasonable aid is gospel power! and how exactly is the religion of the Bible suited to the wants of mankind, in its offers of forgiveness and renovation."—*Thomas Adam.*

Truly merchants themselves shall rise in judgment against the princes and nobles of Europe; for the merchants have made a great path in the seas, unto the ends of the world, and sent forth ships and fleets of Spanish, English and Dutch, enough to make China tremble; and all this for pearl and stone and spices. But for the pearl of the Kingdom of Heaven, or the stone of the heavenly Jerusalem, or the spices of the Spouse's Garden, not a mast has been set up.—*Lord Bacon.*

Selections.

Faith alone sees God in Christ.

Every to morrow has two handles. We can take hold of it with the handle of anxiety or the handle of faith.

If we are like Christ, we shall seek not to absorb, but to reflect, the light which falls upon us from heaven upon others.

The great overplus of magnificence and beauty with which creation shines, was given that it might become a revelation of God.

He that seeks the Lord by prayer in trouble, should seek the Lord with praise when the trouble is past: "I will praise Thee: for Thou hast heard me."

The true Christian is like the sun, which pursues his noiseless track, and leaves the effect of his beams in a blessing upon the world around him.—*Luther.*

Worship is easier than obedience. Men are ever readier to serve the priest than to obey the prophet, and sacerdotalism flourished in Israel, while prophecy decayed and died.—*A. M. Fairbairn.*

Where the peace is that God gives, all the disquiet of the world cannot disturb it. All outward distress to such a mind is but as the rattling of hail upon the tiles to him who is sitting within the house at a sumptuous banquet.

Happiness is like manna. It is to be gathered in the grains and enjoyed every day; it will not keep; it cannot be accumulated; nor need we go outside of ourselves into remote places to gather it, since it has rained down from heaven, at our very doors, or rather within them.

As flows the river calm and deep,
In silence toward the sea,
So floweth ever, and ceases never,
The love of God to me.

What peace He bringeth to my heart,
Deep as the soundless sea!
How sweetly singeth the soul that clingeth,
My loving Lord, to Thee!

Dinna ye believe that there's ony mak'-ups or mak'-shifts wi' Him. He's aye bringin' things to the licht, no coverin' them up an' lattin' them rot, an' the moth tak' them. He sees us just as we are. It wad be an ill day for us all, gin He war to close His een to oor sins, an' ca' us just in His sicht, when we cud'no possibly be just in oor ain, or in ony either body's, no, not to say His. That man, and that man only, is justified wha' put himsel' into the Lord's han's to sanctifie him.—*Selected.*

Useful Hints and Recipes.

DRIVING AWAY ANTS.—Take carbolic acid diluted with water, say one part acid to ten parts water, and with a syringe throw this liquid into all the cracks and holes where they nest, and they will soon vanish. Cockroaches are also driven away by it.

A GOOD DESSERT.—An inexpensive and good dessert is made of one quart of sweet milk, two-thirds of a cup of uncooked rice, and a little salt. Put this in tea or coffee cups, set them in the steamer over a kettle of boiling water. Let it cook until the rice is almost like jelly. When cold turn it out of the cup. Serve with sugar and cream or with pudding sauce.

DELICIOUS BISCUIT.—Delicious tea-biscuit are made in this way: Boil one quart of milk for two or three minutes; let it cool, then add half a cake of yeast (dissolve the yeast in a little warm water first, and strain it so that the meal will not give a bitter taste to the dough), melt a piece of butter the size of a large walnut; stir this in with flour enough to make a stiff sponge. Let it rise for three hours, then roll and cut out the biscuit—make them thinner than for ordinary biscuits; spread them evenly with butter, double together, draw them out to make good shape, let them rise for from fifteen minutes to half an hour, then bake in a quick oven.

FEEDING THE SICK.—When the appetite is delicate very little food should be presented at one time, not more than is likely to be eaten. Two wineglasseseful of beef tea nicely prepared and served in a dainty china cup might be taken when a bowlful would only excite disgust.

In surgical cases, or where the sufferer is too ill to be raised in bed, a bent glass tube is very useful for drinking purposes. If one cannot be procured, a stout straw, such as those that are used for ornamental work, makes a tolerable substitute.

In feeding a helpless patient the food should be finely minced and given in small mouthfuls; ample time should be allowed to masticate and swallow it and liquid given at proper intervals.

Miscellaneous.

BEYOND.

I do not know what sea shall bathe
My tired and earth-worn feet
When they lay life's soiled sandals off
And enter rest complete.
But I shall call that still sea "Peace!"
And in its limpid tide
Leave all the dust of travel off
And find me purified!

I do not know what sounds shall greet
My soul's awakening sense,
Nor what new sights await me when
I take my journey hence.
Though folded be my earthly tent
My soul hath where to stay,
And she shall not be shelterless
One moment of the way!

And I fear no bewilderment,
No shock of sudden change;
To journey to one's home and friends
Will surely not seem strange!
And Peace is on the waiting sea,
And Rest is on the shore;
And further on—I dare not dream
Of all that lies in store!

Science and Art.

NEW USE FOR POTATOES.—A remarkable use is being made of potatoes. The clean peeled tuber is macerated in a solution of sulphuric acid. The result is dried between sheets of blotting-paper and then pressed. Of this all manner of small articles are made, from combs to collars, and even billiard balls, for which the hard, brilliantly white material is well fitted.

DISCOVERY OF MUMMIFIED BODIES.—Several sportsmen in pursuit of game in Formenters, one of the Balearic islands, suddenly came upon a deep excavation, the entrance to which was covered with bushes and undergrowth. They proceeded to explore it, and having with some difficulty removed several large stones, found themselves in a well-built chamber of Moorish design, the walls of which were ornamented with undecipherable characters. In the middle of the chamber were two tombs of admirable workmanship. On removing the metal cover by which they were closed the explorers discovered two colossal mummified bodies, one on the right being that of a young woman, the other that of a man. On the head of the woman was a diadem set with stones, which, if genuine, are of inestimable value. Around her neck was a necklace of pearls, two enormous earrings were attached to her ears, and her fingers were covered with rings. On the head of the man was an imperial crown, and in his right hand he held a sceptre. Six of the discoverers remained to guard the treasure, and the others left for Madrid to consult the authorities. The inhabitants are said to have known of the cavern, but had never entered it, thinking it was only a resort of serpents.

ELECTRIC LIGHT GOOD FOR THE EYES.—According to a writer in the *Scientific American*, when electric light first began to be used in our shops, factories, and places of amusement, it was confidently asserted by its opponents that so dazzling a light must be injurious to the eye. It appears, however, from the experiments recently made by Professor Cohn, of Breslau, whose name is so familiar in connection with the investigation of color blindness and other optical defects, that our eyes will be benefited rather than hurt by the new method of lighting, and it is obvious that with incandescent electric lighting the advantages will be still more marked. While testing the influence of electric light on visual perception and the sense of color, Dr. Cohn proved, he thinks, that letters, spots, and colors were perceived at a much greater distance under electric illumination than by gas-light, or even daylight. Compared with daylight, the electric light increased the sensation of yellow sixty-fold, red sixfold, and green and blue about twofold. Eyes that in daylight or gas-light could perceive and distinguish colors only with difficulty, were much aided by the electric light, and the visual perception was much strengthened. In all cases of distant signaling, Dr. Cohn believes that the electric light will prove exceedingly and especially useful.

Items of Interest.

Rev. Phillips Brooks of Boston has already received more than $5,000 for the American memorial window which is to be placed in Westminster Abbey to the late Dean Stanley.

Two men were discovered in the Louvre galleries a few weeks ago, damaging pictures by the use of red paint—on what provocation is not stated. Two portraits of Francis I., one by Francis Clouët, the other by Richard Bonington, were seriously injured about the head and face. The rascals were arrested on the spot.

Vereschagin, the Russian painter, is said to have asked Skobeleff, of whom he is an intimate friend, what he meant by making such imprudent and incendiary speeches. "My dear fellow," was Skobeleff's reply, "we are in a terrible condition at home, and there is no way out of it except by a foreign war."

It is now twenty-two years since Non-conformists were admitted to compete with Churchmen in the English Universities, and during that period the honor of being Senior Wrangler has been won by Non-conformists fifteen times and by Churchmen seven times; which shows that the young intellect of England is not by any means confined within the pale of the Established Church.

It is stated that after many years' labor Herr Carl Gehmia, of Berne, has succeeded in producing artificial mother-of-pearl which cannot be distinguished from the natural article. It can be moulded into any shape and colored to suit any taste. Changes of temperature have no perceptible effect upon it. This new substance is said to be much cheaper than the present mother-of-pearl of commerce.

It is an old German custom to have the Emperor stand as godfather to the seventh son of any royal subject. Mr. Henry A. Esch, of Vincennes, Ind., thought of this upon the birth of his seventh son a few days ago, and, in lieu of an Emperor, wrote to President Authur, asking him to become a godfather. His Excellency replied, deputing Postmaster W. D. Lewis, as the Government representative there, to act in his stead, and the old custom was observed as in the father-land.

The U. S. Senate has passed Mr. Conger's Bill providing for the appointment of a commission whose duty it shall be "to investigate the alcoholic liquor traffic, its relations to revenue and taxation, and its general economic, criminal, moral and scientific aspects in connection with pauperism, crime, social vice, the public health and general welfare of the people." The commissioners are to be seven in number, to be appointed by the President with the advice and consent of the Senate. They are to serve without salary, to hold office for two years, and $10,000 has been appropriated for the work.

The Island of Herm, heretofore a favorite resort of the people of Guernsey, has been sold for $35,000 to the French Carthusian monks. Last year it was leased to the Trappists, but they found it unsuited to their system of agriculture—the raising of plants for their Trapisterie. The Carthusians believe they can grow there an abundance of daffodils for use in making their liquors. One of the rules of their order enforces solitude, so that the people of Guernsey will be denied the pleasure of making this one of their favorite resorts hereafter.

The latest experiment in the line of co-operation is being made by the students of Harvard College, who have organized a co-operative society for the purpose of buying at moderate prices books, furniture, stationery, coal, and such other articles as students need. The new society begins operations with four hundred persons, who pay an annual fee of $2 00 each. The *Christian World* says: "Those who recollect the extortionate prices of shopkeepers in college towns will heartily wish the new organization success."

The tower of the old church at Hempstead, in England, where William Harvey lies buried has fallen to the ground. Cracks had long been seen in it, but a few weeks ago the curate observed that they had extended in large number—to so many, in fact, that he gave orders against chiming the bells any more, and even against winding up the clock. On his arrival home he wrote to the Vicar for advice on the subject, but he had not been three hours away before the whole mass crumbled and fell. Fortunately, the vault in which Harvey lies is in another angle of the edifice, and has escaped being injured.

A gigantic scheme for connecting the Rhone and the Loire by a canal dug through the country below Lyons is mentioned by French nautical journals. The proposed route presented such difficulties that hydraulic lifts and other mechanical resources must be resorted to. The most audacious suggestion seems to have been borrowed from Captain Eads. It is proposed to carry the boats up two long inclines by means of railways. To prevent injury to the boats from their own cargoes, they are to be kept floating in iron cisterns filled with water, the cisterns themselves resting on the railway trucks, and they are to be helped up the ascents by the gravity of barges coming in the opposite direction.

Personal.

The Rev. Dr. L. D. Bevan, of New York city, will return to London to take charge of a Congregational Church there.

Herman Baumgarten, Professor of History in the University of Strasburg, is about to make a contribution of some importance to the history of the massacre of St. Bartholomew.

Henry Wadsworth Longfellow was seventy-five years old on Monday, February 27th. He was born in Portland, Me.; graduated at Bowdoin College, spent three years in Europe, was professor of modern languages at Bowdoin for six years, published his first volume at twenty-six, was for eighteen years professor of modern languages at Harvard and retired in 1854. He was made Doctor of Laws by both Cambridge and Oxford, and is a member of the Russian Academy of Science and of the Spanish Academy.

A pleasant story is told of King Humbert of Italy, who is a skillful and enthusiastic sportsman and who often goes off alone, gun in hand, in search of game, with two setters for attendants. During one of these solitary excursions he was met by a peasant who was amazed and delighted at the skill with which the king winged a covey of partridges. He complimented the sportsman on his shooting, and told him if he would come to his farm the next morning at daybreak and kill a fox that had been stealing his chickens he would not mind giving him a couple of francs. King Humbert kept the appointment, killed the fox, ate breakfast with the family and received his two francs, delighting the humble family with his good nature and affability. Two days afterward the peasant was amazed by the visit of an officer in a gorgeous carriage bringing presents to the family from the king, and was greatly confused on learning that he had employed the King of Italy to rid his hen-roost of a thief.

Books and Periodicals.

THE NEW TESTAMENT of our Lord Jesus Christ containing both the Authorized or King James Version and the New Revised Version of 1881. Americanized: Having the American Committee's preferences incorporated into the text and the English placed in the Appendix; Comparative: showing the parallel pages for comparison. Published by Hubbard Bros., Phila., Pa.; Boston, Mass.; Cincinnati, O.; Atlanta, Ga.; Kansas City, Mo.: C. R. Blackall & Co.; New York: World Publishing Co., Guelph, Canada: A. L. Bancroft & Co.; San Francisco, Cal.: John Burns; St. Louis, Mo.

In this work the text of the American Bible Society's edition for the Old Version and that of the Oxford Large Pica Edition for the New, have been adopted as a basis. The peculiarity of the edition is indicated by the title page. It is well known that certain renderings were made by the American committee and others by the English committee. These preferences were all preserved with the idea of submitting the former to the verdict of the American public, and with the expectation that they would, if favorably received, be incorporated into all American editions. This result has been simply anticipated by the Hubbard Bros., and those who wish an advanced view of matters have now an opportunity to indulge it. Dr. Schaff asserts in his "Companion to the Revised Edition," that this will not be a rival Revision but an American recension of one and the same Revision, "and that the changes will no more affect the unity of the Revision than the differences of English and American spelling now affect the unity of the English language."

Be that as it may, the enterprizing publishers of this Americanized Edition have set the whole case before the public with every advantage which former editions have furnished. The text of the Old and New Versions are put on parallel pages so as to be convenient for comparison, and the easy reference to the English committee's preferences, will make the book a valuable one for critical students. The volume is published in fine style. The paper is good, the type clear and the limp binding and red edges will make the book pleasant to handle.

The *Century Magazine* for April is a strong number. The frontispiece presents the plain, earnest and decidedly English face of Matthew Arnold, and is accompanied by a critical notice of the man whose literary fame and strange speculations have attracted attention. A still more marked paper is Mme. Ragosin's "Russian Jews and Gentiles." The subject is looked upon from a Russian stand-point, and will call forth much discussion. The illustrated papers cover a great deal of ground and range "from grave to gay, from lively to severe." The student of art and "decoration" will find much to interest him in the article on "Some American Tiles." The notes on "Topics of the Times" present a variety of themes.

THE PENN MONTHLY. April, 1882. Contents: The Ingersoll-Black Controversy, from the Jewish Stand-point, L. N. Dembitz; The Books of Chilan Balam, D. G. Brinton; Higher Medical Education, James Tyson; A Famous Chateau, W. de Beauvoir Fryer; Municipal Reform and Civil Service Reform, C. Stuart Patterson; Science; University of Pennsylvania; Brief Mention; New Books. Published for the Penn Monthly Association by Ed. Stern & Co., Nos. 125 & 127 North 7th street, Philadelphia. $3 00 per annum. Single numbers 30 cents.

LITTELL'S LIVING AGE. The numbers of the *Living Age* for March 18th and 25th contain The Relations of Religion to Asiatic States, and The King and His Successor, Fortnightly; English Players in Germany, 1600, Nineteenth Century; Romance in Business, and Juliet, Blackwood; Robert Southey and Caroline Bowles, Fraser; The Social State of the Hebrides Two Centuries Ago, Cornhill; Dutch Etiquette, Leisure Hour; Things That a Lady would Like to Know, Swindling as a Fine Art, and Servant Hunting, Saturday Review; Friends and Friends, and Wives in Training, Spectator; Three Unpublished letters of Horace Walpole, Academy; with installments of "Robin," by Mrs. Parr, and "Lady Jane," by Mrs. Oliphant, and the usual amount of poetry.

For fifty-two numbers of sixty-four large pages each, (or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the *Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

On March 8th, 1882, at the residence of the bride's parents, by Rev Cyrus J. Musser, Mr. George Riddle, of Osterburgh, to Miss Emma Oster, of St. Clairsville, Pa.

At Littlestown, Pa., March 14th, by Rev. N. Dittmar, Pius J. Huff to Miss Mary J. Wilt, both of Littlestown, Pa.

At the same place, March 19th, 1882, by the same, Mr. [illegible] both of the vicinity of Gettysburg, Pa.

In Chambersburg, Pa., on Dec. 27th, 1881, by Rev. W. C. Cremer, George A. Chandler, of Bethlehem, Pa., to Miss Florence M. White, daughter of George W. White, Esq.

Obituaries.

DIED.—At her home in Riegelsville, Pa., of paralysis, on the afternoon of the 2d instant, Mother Elizabeth, wife of elder Nicholas Wolfinger, aged 67 years, 11 months and 28 days.

In the death of this aged mother, a sore bereavement has cast its dark shadow over an aged father, affectionate children and a large circle of sympathizing friends. Dark as the shadow is, it is not without its silver lining. Mother Wolfinger was truly a good woman whose loss in this community must ever be keenly felt.

She was born in Nockamixon twp., Bucks county, Pa., on March 4, 1814. In early infancy she was consecrated to God through the sacrament of holy baptism, and at an early age, under the pastorate of Rev. Samuel Stahr, she assumed her baptismal vows in confirmation, and became a member of the Reformed church and has since then, for a period of fifty years or more, labored, sympathized and prayed in faith for the interests of the church of her choice. Her example of faith and the blessed influence of her example, we fondly trust may *live* in her family. She felt not only a deep interest in the *temporal* welfare of her family, but sought supremely their *spiritual* and *eternal* interests. Hence that heroic spirit she manifested in the dark, deep waters of affliction. She seemed conscious that her affliction would work out for herself and family an eternal weight of glory.

In November, 1833, she was united in the holy bonds of matrimony with Nicholas Wolfinger, and in this union they lived forty-nine years, when it pleased the good Lord to summon her to Himself. What is more touchingly beautiful on earth to contemplate than two aged saintly pilgrims who have travelled together, hand in hand, throughout the journey of life, and are just arrived at the boundary or limit where the rugged path lengthens out into the shining highway of immortality, waiting together to be called home to their eternal rest?

On the afternoon of March 2d, about 3 o'clock, the kind, gentle spirit of mother Wolfinger was called home—taken to the realms of the blessed—and father Wolfinger is waiting, only waiting till the shadows are a little longer grown when he will again join that loved companion and share with her an endless life.

We loved her here, and shall cherish her memory fadeless in the heart, as will *all* who knew her well. How saintly and ripe for glory she appeared when, for the last time we saw her in this life—a glorious radiance of an unseen world was sweetly manifested in her peaceful, happy departure. It was our privilege to minister frequently at her bedside during those four weeks of suffering, and for the last time, only a few minutes before the spirit took its flight, we kneeled around her bed and committed that spirit into the hands of a faithful Creator and most merciful Saviour with whom do live the spirits of just men made perfect. Mother Wolfinger was kind and hospitable, and her sympathy for others showed itself in her many acts of self-denying labor. Did she learn of sickness or sorrow in the household of her neighbor, she was the first to visit and minister to their wants. In this regard she will be sadly missed.

But especially is this bereavement, bowing down the tender, feeling heart of him on whose arm she confidingly leaned through so many long years. The Lord bless him in his declining years and at last grant him an abundant entrance into the mansions of glory above.

On Monday morning, though the day proved dark and gloomy, a large number of friends and acquaintances gathered to pay their last tribute of respect. Her pastor improved the occasion with a discourse based on the words found in 1 Cor. 15: 53. Her body we laid away in the cemetery adjoining the church in the full assurance that "this corruptible will put on incorruption, and this mortal will put on immortality."

Peaceful be the rest of the sainted dead! Tears of affection shall moisten the flowers of memory which shall bloom sweetly o'er her hallowed grave. L.

DIED.—Mrs. Maggie A. Kepner, wife of deacon James A. Kepner, of Quincy, Franklin Co., Pa., departed this life on the 1st inst., aged 28 years, 1 month and 21 days.

When the Quincy congregation was re-organized, in the spring of 1878, the subject of this notice was one of the first to encourage and help forward our interest in that beautiful village at the foot of the South Mountain. She presented herself as a candidate for confirmation, in company with her husband and several other persons, at the earliest opportunity afforded her of receiving catechetical instructions, and proved to be an earnest and faithful catechumen. She assumed the vows of Christian discipleship, therefore, with a clear apprehension of all they involved, and to the end of her life remained devotedly attached to the church of her choice. Having given themselves to the Lord, she and her husband felt it their duty also to consecrate their children to Him in holy baptism. Thus was brought into the fellowship of the church, in its heads and members, a family upon which we looked as a valuable addition to our little congregation at Quincy. Her loss will be greatly felt in our church there, but it was so clearly evident from her daily life that her destiny was hid with Christ in God, and her death was so peaceful and triumphant that we could not do otherwise than sing hymns and speak words on the occasion of her funeral, which were full of resurrection joy. If all upon whose heads the writer has laid hands in confirmation at Quincy, shall live and die as she did, he will feel himself amply rewarded for all the time and labor he has bestowed upon that small but interesting congregation. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." F. F. B.

DIED.—Near Mowry's Mills, Bedford county, Pa., Mary Alice Claycomb, aged 14 years, 1 month and 20 days.

In Memoriam.

Louis Leberman, our beloved in Christ. We the scholars and teachers of St. Paul's Reformed Sunday-school, of Meadville, Pa., assembled for usual worship and religious exercises, in humble submission to Divine dispensation, endeavor to express our sorrow and bereavement over the loss we have sustained by the death of our beloved friend, Louis Leberman, who by his most amiable character, his kindness, his modesty and his devotion to our Sunday-school, has endeared himself to us all. But, what is our loss is his gain; and while the tears are dropping and we are mourning, let us lift our hearts to Jesus, our blessed Redeemer, in whose arms our beloved brother now rests. Through faith in Christ, the patient sufferer gained a crown of glory. May every one and all of us follow in the same path and meet him to part no more.

And while we express to the bereaved parent and relatives of our departed friend, our sympathy, we would also express the hope that every member of this school will enshrine in the secret shrine of the heart, a lasting memory of the good and noble example left to this school by our worthy friend, the exemplary young Christian and gentlemanly fellow-scholar, Louis Leberman.

By order of St. Paul's Reformed Sunday-school, at Meadville, Pa., March 12, A. D., '82.

Committee { CHRISTIAN M. BOUSCH, L. H. LAUDERBAUGH.

DIED.—In Alto Dale, Pa., Mrs. Mary Meily, aged 82 years and 3 months.

DIED.—March 7th, 1882, George Lowe, aged 85 years, 2 months and 22 days.

Father Lowe was a member of the Lutheran church for a period of 67 years. He leaves a widow and several children, nearly all members of the Reformed church. The widow is about 86 years of age and has been a member of the Reformed church since she was a girl.

Acknowledgments.

FOREIGN MISSIONS.

Received at Harrisburg, Pa., from October 11th, 1881, to February 17th, 1882, inclusive:

Rev C Keller Bridesburg, Pa, from L Metzger	$ 2 00
A friend, lady member of of St John's Ref church Allentown, S G Wagner pastor,	8 00
Rev P Herbruck D D, Canton O,	4 00
Rev J E Smith, Bath Pa, per Rev F W Kremer D D, treas Ursinus Union,	15 00
Annie Deatrick, Arendtsville, proceeds of sale of a brood of little chickens, per Rev J A Heller,	1 30
1st German Ref Ch Cincinnati O, per Rev J Bachman pastor,	10 00
Rev D B Shuey treas Lancaster Classis, St Luke's Ref S S and cong,	7 10
Interest on Deehant Legacy,	3 00
Rev E Fuerer, Mosel Wis, S S of St Paul's Ref Ch Mosel, $3 and from Rev E Fuerer, $1	4 00
Rev C F Hustedt, Haskins Wood county O,	8 00
Rev W M Deatrick treas Mercersburg Classis, from Children's Miss Society Ref Ch Greencastle, Rev C Cort pastor, $20; W Irvine May of Martinsburg Pa, $1,	21 00
Rev N S Strassburger treas Lehigh Classis, from Lenhartsville chg, Rev B Weiss pastor, $10, and Blandon chg supplied by Rev B Weiss, $3,	13 00
Shupp's Ref Ch near Harrisburg Pa, per J Raber,	5 40
Monticello Iowa Ref Ch, per Rev J F Graf pastor,	2 40
Rev R B Beichard, Springborough O,	1 00
J Curtis, Hildebrand's S S class Ref Ch East Berlin Pa,	2 83
Rev W A Haas treas West Susquehanna Classis from Boalsburg chg, Pa, Rev W H Groh pastor,	6 85
Mrs A H Kline Elderton Pa,	5 00
Reedsburg chg O, E D Wettach,	16 00
Foreign Miss Aid Soc, Mifflinburg Ref Ch, Rev A C Whitmer pastor,	70 53
Look Haven charge Pa, Rev Isaac S Stahr,	7 00
Mrs Matilda Chidsey, Easton Pa,	100 00
Rev J David Miller, Martinsburg Pa, from St John's Ref S S, Martinsburg, $9.70; 4 certificates for self $1,	10 70
Rev J S Wagner, Stoystown ch Pa,	14 50
Rev S S Miller treas Maryland Classis from Ev Ref Ch Md, communion-alms, $50; First Ref Ch Baltimore, $25; Christ's Ch Funkstown Md, Boonsborough chg, $9.67,	84 67
Rev J G Schmidt, Ref Ch Kelley's Island O,	4 00
Rev J B Henry, Plymouth Ind,	2 50
Isaac G Gerhart treas Tohickon Classis, Telford, from Rev N S Snyder, South Bethlehem and South Easton chg,	12 75
Ref Ch Springfield Corner Wis, pastor's name illegible,	6 42
Two members Jerusalem cong North Philadelphia chg, O, Rev Wisner pastor,	7 00
Rev W M Deatrick treas Mercersburg Classis from Miss Flora Kemp's infant S S class Ref Ch Alexanderville Pa, $3; Mrs Minerva Isenberg, Alexandria, $1; Master Chas and Mason Neff, $1,	5 00
Zoar Ref Ch, Monroeville O, Rev W Renter pastor,	8 85
Rev J H Klein, Ref Ch Galion O,	25 00
Rev F C Yost, Thornville O, from S Ss of said chg—St Paul's $2.50; Zion's $1.23; Salem $2.43; Thornville $5.34,	14 20
St Paul's Miss Soc Middletown Md, T C Ruddy treas,	19 22
Rev D W Gerhard, New Holland Pa, from Zeltenreich S Ss $5.25; New Holland S Ss $4.63,	9 88
Zion's Ch Sheboygan Wis, Rev J T Kluge pastor,	5 00
Rev L M Kerchner, Apple Creek O, St Peter's Ref Ch, 43 certificates sold,	21 00
Rev J C Hensell per Rev S N Callender, Rockingham Va,	10 00
Rev L K Derr, Reading Pa,	5 00
Rev J Bollenbacher, Belvidere Tenn,	4 00
Rev J A Hoffheins, Martinsburg W Va, contributed by Mrs Ellen G Balliet's S S class of little girls, first money contributed for the erection of a chapel in Tokio for the use of Rev A Gring. Names of children: Jessie Ditto, Susie Homrich, Lollie Homrich, Cora Kearney, Grace and Bertha Smurr,	6 00
Rev P Ruhl, Prospect Ohio,	5 00
Rev C T Martin, Franklin, Wisconsin Immanuel Ref Ch,	15 00
Rev S H Beck, Uniontown chg, O,	6 00
Rev G H Leonard, Basil O,	15 00
Rev J C Bucher D D, Lewisburg Pa,	5 00
S S Miss Soc of Zion's Ref Ch Phila, Rev N Gehr pastor, per A Fromm sec'y,	15 00
Emmanuel's Ref Ch, Eden twp, Sacramento county Ia, per Pastor J F W Feige,	8 53
Rev A S Stauffer col'n in Elizabethville cong of Berrysburg chg, Pa,	7 63
Christmas col'n Trinity Ch, Columbia Pa, Rev C S Gerhard pastor,	6 21
Rev H Bentz, Mill Grove, N Y,	10 00
Rev C Ochsner, Norwood, Minn,	2 00
Miss Annie Zerbey's class, Trinity Ref Ch, Pottsville, Pastor Stein Received from Rev Johnston D D, treas Lebanon Classis,	7 50
Rev J L Shatz, Millville O, from S S of Ref German Ch,	5 00
Rev F A Rupley, Martinsburg Pa, thank-offering to God by a member of Salem cong Clover Creek chg, Blair county, Pa, for special deliverance from imminent danger and death,	10 00
Rev J A Hoffheins, Martinsburg, Va, from S S $9.42; Christmas-offering $1; from Willie E Hoffheins from sale of almanacs, all to be for building a chapel at Tokio, Japan,	10 42
Rev S Z Beam, Mt Pleasant Pa, Christmas-offering Scott Dale S S, $5.28; St Peter's S S Mt Pleasant, $5.22,	10 50
Rev E D Wettach, Reedsburg, O,	8 50
Rev T S Johnston, D D, treas Lebanon Classis from Miss Soc St Paul's Memorial Ref Ch Reading, Rev Dr Bausman D D, pastor,	50 00
Rev A G Dole contributed by some young ladies of McConnelstown cong, Huntingdon chg,	6 50
Rev C S Gerhard, Columbia Pa, from Trinity Ref S S,	6 25
Rev J A Keller, Randolph O, from Hartville cong $1.85; St Jacob's $4.70; M B $5; 1 certificate, 25 cents,	11 80
1st German Ref Ch & S S, Akron O, Pastor Dahlman,	25 00
Mrs Anna M K Snyder, Manor Dale, Pa, from Emmanuel Ref Miss society,	17 23
Christmas-offering, Rev G W Williard, D D, Tiffin O, $5, and Mrs Emma J Williard, $10,	15 00
Rev D M Whitmore, Miss Soc Ref church, Charlesville Pa, for erection of chapel at Tokio,	15 50
Rev T S Johnston, treas Lebanon Classis from John Heilman, Charles Oscar and Helen Barbara, children of John H and Mary E Heilman, and connected with St chg. St Paul's $5.50; Zion's 60c.; Thornville $2.13; Salem $1.80,	10 03
Rev D Lantz, Forreston, Ogle county, Illinois, contr'bt'd by S S Ref Ch Forreston $12.16 and cong $27.84,	40 00
Rev H S Garner, col'd at S S convention, Buena Vista, Bedford county, Pa,	5 15
St John's Miss Ref Ch, Johnstown Pa, Rev W H Bates,	2 00
S S St John's Ref Ch, Allentown Pa, Rev Dr Wagner,	15 63
A Sassaman, Williamsport Pa,	3 00
Salem Ref Ch, Stark county, O, Rev J B Rust,	10 00
Salem Union S S Elizabethville, Pa, Rev A S Stauffer,	2 50
C A Thomas treas Miss Soc Mt Pleasant Ref Ch and Christmas-collection,	11 25
Rev D B Shuey, West Lancaster Classis, St Luke's Ref Ch, per Rev B F Bausman,	3 00
Rev T S Johnston D D, treas Lebanon Classis, of which $40 is from J H Stein, treas Ind Ref Ch Reading and $10 from Clara S McCauley, also of said congregation,	50 00
D B Mauger, treas Goshenhoppen Classis contributed; namely from congs of Rev C L Weiser D D, $54.45 and from Rev L J Mayers, $24.32,	78 77
Meyersdale Ref Ch Pa, Rev J M Shick, pastor,	13 00
Trinity Ref Ch Tamaqua, Rev J J Fisher, Pastor,	10 00
A G Keen and wife, Williamsport, Pa	5 00
Rev M G I Stern, contrib'd by Rev J Niehoff, Archbold, O, $2.50, and Rev O Kuhn Doniphan, Nebraska, $2.50,	5 00
J M Shoemaker, treas Miss Soc Bedford Pa,	20 50
Ref Ch Terre Haute, Ind, Rev I W Hoff, treasurer,	10 00
Rev Dr Johnston, treas Lebanon Classis, from H Moyer, Schwarzwald Ch, Rev A S Leinbach pastor,	2 00
S S Miss Soc Ind Ref Ch, Harrisburg, per I Lefever, treasurer,	10 00
Rev Moritz Noll, Ragersville O, 1st Ref Ch, $9.10 and from Mission Fund $10,90; anonymous 60c,	20 00
Rev Julius Hereld, Youngstown Ref Ch,	20 00
Total	$1,236 00

RUDOLPH F. KELKER, Treas. For. Miss
Harrisburg, Pa., Feb. 17, 1882.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

From Lehigh S S, Rev N W Helfrich, 5 53, Paradise cong, box of clothing and bedding, Rev J K Millet, 35 60, McEwensville do, 30 00, Peter Steltz, Douglas twp, Montgomery county, Pa, 2 50, Hanover S S & Pastor, box of S S libraries, per W K Zieber, Professors & students of Theo Sem & F & M College, Lancaster Pa, box of books per A S Weber, no est, Mrs Sarah Klopp, North Heidelberg Berks county, Pa, 2 00.

FOR BUILDING FUND.

A K Frey Chanceford, York county, Pa, 10 00, Orwigsburg cong, Rev H Zeiss, 21 00, McKeansburg, do, 13 20, Ringold do, 12 85, Auburn do, 5 45, Bethany Orphans' Home Mite Soc, St John's Ref cong, East Mauch Chunch Pa, Rev J E Freeman, 32 65, Frieden's cong, Friedensville chg, Lehigh county Pa, Rev R C Weaver, 29 50, St Paul's do, 15 75, Coopers' Hall do, 1 91, St Paul's near Cherryville, Rev J W Mabry, 21 00, Zion's do Kreidersville, do, 4 86, Peter Steltz, Douglas twp, Mont county, Pa, 2 50, Mechanicstown charge, Md, Rev Henry Wiesler, 11 35, D. B. ALBRIGHT, Supt.

By Mr L Kell, treas, from Mrs Mary Harbough, Landisburg charge, 20 00. Rev F J Mohr, from Trumbaursville cong, 21 00. Richlandtown, 46 00, Quakertown chg, 67 00. Rev W J Peters from the Slatington chg, Pa, 15 00. Rev R W E Siegel from Ref S S Aaronsburg Pa, 10 00. Mr. H Niehus from the German S S Dayton O, 18 00.

WM. D. GROSS, Treas.
Box 2147, Phila., Pa.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. J. H. SECHLER,
Rev. D. B. LADY,
Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, MARCH 29, 1882.

THE ATONING SACRIFICE.

No one can afford to depress the Sacrifice of our Lord Jesus Christ by giving it anything like a secondary place in the work of salvation. If anyone supposes that there has been an attempt to do this in our Church he is greatly mistaken. The emphasis laid upon the Incarnation of our Lord has been only in order that a just estimate of the constitution of His Person might bring out His character and give full force to His death upon the Cross and to His triumph over the grave. All of these go together.

It is important to know *Who* it was that died; but if we could conceive theologically of this Divine Person taking upon Him one nature, and then withdrawing from the earth *without* dying, all our hopes would perish. Without the shedding of blood there could be no remission of sin, and we would be stained with guilt, notwithstanding the Incarnation. There is no time at which we can afford to lose sight of this. Blot out the fact that the legal and moral difficulties in the way of our salvation have been removed by the expiation made on Calvary, and we can never attain to glory. Any possible resurrection would only be to our condemnation, for our own death could not in any case be a purification. We would only be immortal in sin.

We repeat that these facts must always be borne in mind, but just at this time they ought to be held in especial contemplation. Passion week with the agony of the Garden, and the excruciating tortures of Golgotha, will preach to us as if every *drop of blood had ten thousand tongues* to tell us how great the sins must be that cost so great a Sacrifice.

Do not be at all surprised if the coming week should be a season of especial temptation. If marked by especial efforts to get near to the hallowed Cross ourselves, and to bring others there, Satan is sure to annoy us. The only hope of the evil one is to get between us and the Mighty One, for he knows that we are safe when sheltered beneath the mercy of his own Conqueror.

One grand prerequisite to our comfort and Salvation is the absolute giving up of sin. There is no use to hope that we can harbor it, and yet stand on grounds of solid confidence with God. We cannot hide it from Him, for He cannot be deceived even though we may succeed in deceiving ourselves. Temporary suppressions and mental reservations cannot hoodwink the Searcher of all hearts. And no plea made to excuse ourselves by throwing blame upon others will avail for us. We may try to justify our hatred by saying that some people deserve to be hated, but it shows all the worse for us when we have reached the point at which we turn our weaknesses into virtues. The true remedy is the casting out the leaven of malice.

Since the agreement of the Peace Commission and the adoption of its report by the General Synod, our Church has done more for Missions than during any previous years of our history. Earnest pastors find something better to do than engaging in quarrels that only kept them from aggressive work, and our people see the advantage of all this. We do not think the sentiment of the Church will tolerate any revival of old disturbances.

We clip the following from the *Christian at Work*, a paper that has never been accused of having any High Church tendencies:

"Let no one despise Lent, or mock at it, or make it a thing for thoughtless jest, nor speak lightly of it. Associated as it is in the minds of hosts of Christians with solemn scenes in the ministry of our Lord; appealing, as it does, to the deepest feelings of many hearts; sanctified as it has been by the prayers and tears, the sacrifice of thousands who have passed from our dim atmosphere to the light of cloudless day, it carries with it suggestiveness of the life beyond, and is a welcome boon to countless multitudes resting under the pall of great sorrow."

DEATH OF LONGFELLOW THE POET.

Henry Wadsworth Longfellow, the greatest of American poets, died on Friday, 24th inst., in the 76th year of his age. He was born in Portland, Me., on the 27th of February, 1807, and entered Bowdoin College when 14 years of age, where he graduated with distinction, and afterwards became professor of modern languages. This position he occupied until called to the same chair in Harvard University, where he remained seventeen years, resigning in 1854. He has since continued his residence in Cambridge.

He traveled much in foreign lands in his earlier life to prepare himself for his duties as professor, and during a third visit to Europe, in 1868-9, he received the degree of D. C. L. from the University of Oxford. He had already received the degree of LL. D. from Harvard in 1859, and that of D. C. L. from Cambridge, England, in 1868. In 1873 the Academy of Russia, an institution founded by the Empress Catherine II. in 1773, and in every respect a counterpart of the Academy Francaise, except that highly distinguished foreign writers can be elected honorary members, conferred that distinction on Mr. Longfellow, and also on the late William Cullen Bryant. This distinction would have secured to the poet, in case he had ever visited Russia, the honors due to a nobleman of the first rank. In 1874, he received a large complimentary vote for the Lord Rectorship of the University of Edinburgh, and in 1875 he received from the Emperor of Germany the order of Civil Merit. In 1877, he was elected an honorary member of the Spanish Academy.

Of Mr. Longfellow's poems it is needless to speak as they are familiar to all. Some of them have been translated into many languages.

The Annual Catalogue of Franklin and Marshall College which we could only announce last week, shows the following number of students: seniors, 26; juniors, 29; sophomores, 22; freshmen, 18. The average number in the classes of the college proper is higher than usual, and all are pursuing a regular course. This is encouraging. The Academic department is in a flourishing condition, and Palatinate College, at Myerstown, is mentioned in the catalogue as an important feeder to the institutions.

The Theological Seminary has twenty students, five of whom will graduate this year. The junior class is the smallest, but we hope there will be accessions to it. Our schools at Lancaster, we are glad to learn, are on a better financial basis than ever before.

The Pope has appointed seven new members of the Sacred College at Rome. In remarking upon this the Philadelphia *Press* has the following which brings out antecedents of some of the men:—

"Leo XIII preserves the traditions of the pontificate in filling the cardinalate. Of the batch just nominated four are Italians, two of the Latin race and one of the Celtic. The most significant bestowal of the hat is to the Archbishop of Seville, who is an active reactionary and very closely identified with the Carlist movement—so much so, in fact, that the Liberal Ministry have been on the point of sequestrating his revenues. Bishop McCabe's creation will not be apt to strengthen the Papacy with the Liberal sentiment in Ireland. He will be remembered as the prelate who exacted an apology through the Vatican from Archbishop Croke, whose stirring appeals to the peasantry aroused a furor only second to the tumultuous gatherings of O'Connell in the uprising of the great agitator. Archbishop McCabe is the See of Dublin and the Primate of Ireland—to whom the Queen recently wrote a letter of thanks, as well as Gladstone."

Every now and then we find articles floating around and telling us how many poor boys became President of the United States. This may be all well enough as illustrating the fact that the road to eminence is open to every one in this land of the free. The fact that seven of the Presidents have come up to that exalted position from the humble stations of life is remarkable when we consider the limited number of Presidents we have had; but this small number, in proportion to our population, also shows how greatly the probabilities are against accession to this high office. Thousands of youths have started out with aspirations to a place controlled of late, alas! too often by political intrigue—a place to which very few attain, and which may in the end offer only a crown of thorns.

The strained and unnatural pictures of life often given by publications has, upon the whole, a bad effect. They may incite to industry, but they paint before the young a mirage which vanishes upon near approach. Better far to teach the boys of the nation to be honest and painstaking in the humblest paths of life. The true rewards of usefulness lie not in the more public highways. If eminence comes it is well enough but it is vain to expect it.

INTERESTING REPORT.

The 52d Annual Report of the Inspectors of the State Penitentiary for the Eastern District of Pennsylvania is before us. The report is interesting, not only because it sets forth the present condition of the institution, but because it indicates the advance made in the science of convict punishment. The old plans of either thrusting each prisoner into a dark damp cell and cutting him off from all communication with his fellow-beings, or of herding all the unfortunate and the depraved together, have, in this institution, been superseded by careful individual treatment. That is what solitary confinement now means. Light, pure dry air, substantial food, employment, careful visitation, well-selected books, and even needful amusements, are not only accorded but insisted upon, as reformatory measures and these are never withdrawn except as a punishment which takes the place of cruel treatment. Under this system the prisoner sees as much of the officers of the institution, Christian ministers, philanthropic visitors, and his own friends as under the congregate system. The only persons from whom he is especially separated are his fellow-convicts, and the history of prisons is showing the wisdom of that.

The noticeable feature of this report is the detailed statements it gives in the way of statistics. These furnish a subject for profound study upon which we cannot enter now. We take occasion, however, to say that even these may be misunderstood and perverted, unless the underlying facts are fully known, and this only shows that no one has a right to pronounce upon them after a mere superficial glance.

Of this we have recently had a marked illustration. It appears that some time ago Governor St. John, of Kansas, wrote to the wardens of all the State Prisons in the country, to get the bearings of intemperance upon crime. From this institution he received the following official figures. The total number of convicts received during 1881, was 433. Of these 98 were abstainers, 202 moderate drinkers, 107 occasionally intemperate, and 26 intemperate. Of these 26 intemperate persons, 18 were convicted of crimes against property, and 8 of crimes against persons.

The figures did not accord with the expectation of those who have been accustomed to trace *all* the evil of the world to the use of strong drink, and something of a hubbub was raised against the officers of the Eastern Penitentiary, because its record did not tally with others in which influences were less carefully estimated, and statistics less accurately kept. It has even been intimated in more than one quarter that there has been an effort to cover up facts and shield the intemperate.

Thus, from the Philadelphia *Ledger* of the 18th, we take this extract. "No one will pretend to believe that total abstinence from liquor is calculated to develope criminality as much as intemperance, and yet the report of the Eastern Penitentiary for last year might be used as indicating this. Of the 433 prisoners received in 1881-82, 26 were intemperate and 98 were total abstainers. The one fact that these figures show most clearly is, that statistics should be handled with caution—and common sense. It is also to be observed that statements made by convicts on such subjects are not of the most reliable character."

The *Ledger* is one of the most reliable papers in the land, and we do not understand the intimations it throws out; but it is not good logic to say that because a large percentage of convicts did not use intoxicating beverages, we must conclude that *total abstinence* is a crime cause *per se*. There are certainly other causes of crime which must be recognized. Anyone who thinks for a moment will remember that notorious speculators, defaulters, &c., are not as a rule given to intoxication, and yet they must go within the iron gates for all that.

The singular feature of the case is that the figures cited above instead of being a defense of intemperance—the evils of which need not be exaggerated to make a strong case, give a tremendous argument against the use of alcoholic drinks. The professional burglar, or thief, or counterfeiter, will tell you if you gain his confidence, that his business is such that he cannot afford to have his brain muddled by liquor. His work requires a cool clear head, and the risk of being caught in his overt act or of "giving himself away" afterwards *when drunk*, is so great that strict abstinence is one of the pre-requisites of his success. Let some lecturer look at the matter in that aspect, and he will find a strong argument against an indulgence so demoralizing that the robber is afraid to trust himself to it.

The intimation of our esteemed contemporary in regard to the unreliability of the statements of convicts is contradicted by experience as far as the item of intemperance is concerned. The predisposition is to get rid of personal responsibility, and drunkenness next to insanity is the plea under which men try to find shelter.

Since writing the above we notice that the Annual Report of the Maryland State Penitentiaries gives figures on this subject which will be more surprising to many than those we have just quoted. Of the 534 convicts received into that institution during 1881, only 4 were habitually intemperate and 117 strictly temperate, while 242 were moderate drinkers and 117 occasionally intemperate.

We wish our ministers and others would give some attention to this general subject of crime-cause and penology. It must enter largely and practically into the problem of Social Science. The main interest is not with those now in prison, but with those who may, under certain influences, go there. If the evil could end with the present generation of convicts, a few years of time would be the only thing required, but crime will perpetrate itself unless the causes be discovered and removed.

Some inquiry has been made after the "Americanized Edition" of the Revised New Testament, and mention of the work will be found among our book notices. The Hubbard Bros. have certainly done justice to its outward form, and the opportunities they have afforded for comparative criticisms while preserving the basis of the Revision, will induce many to buy the book. An interesting history of the varied opinions of the revisers is here preserved, and will help critical study.

Professor Merrill E. Gates, for twelve years successful principal of the Albany Academy in the State of New York, has been elected President of Rutgers College. He is only thirty-four years old, is a graduate of Rochester University, and has been, until lately, a member of the Congregational Church. He has shown himself to be "every inch" a Christian and a man, and will doubtless succed in his new position.

General Logan has introduced into the United States Senate, a bill to apply the revenue derived from the tax on the manufacture and sale of alcoholic drinks to educational purposes. This raises a question of right. Can "ill-gotten gains"—gains that accrue from a great evil be properly used for a good purpose? It is objected by Methodist ministers in their Conferences, that the moral quality of the act is on a level with using stolen property to build Churches and support missions.

The most important action of Congress during the past week was the passage of the Anti-Chinese Bill. It originated in the Senate and went through the House of Representatives without modification, by a vote of 167 yeas to 65 nays. The bill prohibits the importation of Chinese labor to the United States for twenty years, and will have a decided effect not only upon the immigration of Mongolians to our shores, and all that may be involved in that, but upon the general work of missions in the Flowery Kingdom, as past treaties which open the walls for the preaching of the Gospel in that country will now be abrogated. The general question is a vexed one, but congressmen seem to have been influenced by popular sentiment which will tell upon the vote of the Pacific States at the next Presidential election rather than by the merits of the case.

We give on our first page an article from the Christian *Intelligencer*, which, as far as we can see, represents the general sentiment of the Reformed Dutch Church upon the subject of "forms of worship." This seems to accord too with the freedom allowed in the Presbyterian, Methodists, and other churches, and which will likely prevail in our own, unless less liberality is shown within our communion than anywhere else. We are glad to see that our brethren of other Churches are not going to war with one another on the subject, and there seems to be no use for controversy among ourselves.

The twenty-seven new subscribers reported by Mr. Binkley from the Hanover charge tells a good tale, when we remember the number of copies previously taken there. Dr. Zeiber has evidently tilled the field, and we are sorry that he is compelled by feeble health to retire from his work.

Our readers will have to bear with our delay in publishing Obituary notices. So many of them have crowded in upon us that we are obliged to set some back for want of room.

PROGRESSION IN THEOLOGY.

If theology is a science, which no one will deny, then it is no more finished than any other science. There is a wide difference between the objective body of Divine truth, as contained in the Bible, and any digest of it in the form of a theological treatise, the former being the original and infallible Word of God, whereas the latter can be, at best, only an imperfect systematic presentation of its truths and doctrines. The Bible is the foundation of Divine truth *as written*, and is complete. Theology is the scientific treatment of its sacred contents; but, being the work of fallible men, must necessarily be imperfect and incomplete.

Therefore, the world of theology has a right to move, as well as any other world. A theology that has come to a dead halt is dead for that very reason. Or, if its movement is like that of an unconscious railroad engine—a movement made to order—it is dead. It may make sufficient noise, as if it were really alive, but it is ever the same monotonous sound, because produced by fixed mechanical law and not by the agency of a living organism. A theological system that is finished is a fossil, a curiosity for future ages, and dead as a mummy.

But it may be asked: Is the Bible also a fossil, since it is fixed and unalterable? We answer by asking: Is some great fountain of water dead and fossilized because it is the same as it has been for a thousand years? The fountain, though ever the same, is *active*, in that it sends forth living streams. So the Bible; it is the written source for men of all Divine and sacred truth. As the streams are not equal to the fountain from which they flow, so also no system of theology, and no Church symbol or confession of faith, can ever rise to the level of God's Word. Not, at least, until the Israel of God shall have reached the gates of the heavenly City.

And what does progression in theology mean? Not a departure, surely, from those doctrinal principles which have constituted "the form of sound words," professed and believed from the beginning to the present time. The principles of the Gospel of Christ, as formulated in the early creeds, are the very eyes through which all orthodox Christians survey the whole extent of Divine revelation. And yet, it cannot be supposed that, even with the use of such eyes, the Christian Church could at once elaborate a perfect system of theology that would be of absolute binding authority for all time. In a word, can there be any good reason for supposing that new discoveries in the field of theology are impossible? We know that it is not so in other departments of knowledge. As the human race advances toward its goal, knowledge increases, truths and facts concealed in darkness from the beginning of the world are brought to light, hidden wonders of earth and sky come forth and are added to the stock of scientific discovery. Theology is no exception here. Rather, we should think, it is the rule. Theology is the queen—the natural sciences are her maids of honor. She advances, and they follow. Whoever reads history aright must find it thus.

So, when the Holy Spirit descended on the Day of Pentecost He did not furnish the Church with a fully defined and formulated system of Christian theology. He came to *remain*, to abide with the Church to the end of the world, and to reveal to her the things of Christ, more and more, until the Bride would be manifested in her full perfection and glory.

A further discussion of this subject hereafter.

K.

Communications.

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

Notice.

As the quarterly meeting of the Executive Council of the Board of Missions will be held on the first Wednesday in April, the 5th, the missionaries under the Board—all of them—will please forward their usual reports to the Superintendent, at Lancaster, by the 1st of April. Other persons, having business to transact with the Board, are also requested to communicate with the Superintendent before the Council meets.

Ten Per Cent. More.

A short time ago, somewhat oppressed in mind, we rode over to our neighboring town of York, or city, as it should be, and spent an afternoon in conversation with our genial friend, Dr. Miller, President of the Board, in regard to the missionary outlook. No person knows the pressure upon the Church to extend a helping hand to the needy as much as those who stand at the centre of our benevolent operations. Together we looked over the field from Puget Sound down along the Pacific Coast to San Francisco, and then eastward. Everywhere, except where there are still some wolves about, the flocks, including sheep and lambs, are doing well and thriving under faithful shepherds, who lead them into green pastures and by still waters. Then there are other sheep, who are not yet in the fold, straying about wildly on the mountains, who must also be brought in, so that there may be one fold and one shepherd. But the question that we, as under shepherds, discussed was: How are we to secure more missionaries and how to support those already secured? This was a plain, practical question, stated in simple prose language. The field is enlarging on our hands, and our expenditures during the present year will be largely in excess of the previous—from $1,000 to $1,500, or more. What in these circumstances is to be done? After dinner the President of the Board and the Superintendent answered that quest on in a simple manner. *Let every charge in the three Synods increase its contributions this year ten per cent.* If that is done, and we here earnestly, if not officially, urge all our ministers to see that it is done, then we will be able to make a fair report at the end of the year. It may not be as much as we need, but we have good hopes now that the Little Corn Plant rs in our Sunday-schools will make up for any deficiency that may occur. From present indications we are led to infer that they will bring into our treasury an increase of at least two per cent. on the income of last year.

Western New York and Northern Pennsylvania.

It must be admitted that the Reformed Church has not made much progress in building up English churches in this section of country. She has here, in fact, rather retrograded. It contains several points at which Reformed ministers used to preach, which, however, it seems, have been given up. The Board of Missions had hoped that by establishing a mission at Overton, in Bradford county, the missionary work might, in the course of time, be extended into the neighboring counties, and then northward into the adjoining State of New York. But this mission, owing to frequent changes of pastors, has not been able to do more than hold its own—hardly that much. It has of late been vacant and suffering somewhat; but it has at length secured a pastor in the person of Rev. C. H. Mutschler, well known to our readers. Farther north, the Rev. Joseph Hunsberger has taken charge of the field in Seneca county, N. Y., for many years faithfully served by Dr. Willers. Mr. H. is not under the care of the Eastern Board, but he will, no doubt, be properly encouraged and assisted for a while by one of the Susquehanna Classes from funds raised for church sustentation purposes. Both of these brethren have learned to endure hardships, and have experience in the missionary life. If they remain long enough in the field, and keep a sharp look-out over their large dioceses, which are now adjoining, they will, no doubt, be able to do a good work and start new missions in the intervening country. In this we believe they will receive the sympathy and support of the Church.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. A. S. Stauffer having accepted a call to become Pastor of the Hummelstown charge, Dauphin County, Pa., after April 1, his correspondents will address him accordingly.

Rev. Jno. P. Stein having removed to West Philadelphia, and taken charge of St. John's Mission, all correspondents will take note of this fact, and address him accordingly, by sending letters to No. 3948, Market street, Philadelphia, Pa.

Rev. W. H. H. Snyder, pastor of the First Reformed Church at Harrisburg, has been very sick for several weeks past. Owing to his illness he could not be present at the late dedication of the large new Sunday School Room built by his congregation. We are glad to learn that he is convalescing.

On the evening of March 17, the members of the Second Reformed Church, Harrisburg, Pa., gave their pastor, Rev. Geo. W. Snyder, a genuine birthday surprise. They filled the parlor and dining-room, bringing with them baskets filled with groceries, and some other useful articles. The pastor's wife received a pair of kid gloves with a gold dollar in each finger. The pastor was presented with twenty-four dollars in money. Mr. R. F. Kelker, who was present, was called upon to make the presentation speech, which he did in his usual happy style, giving the members some good advice. The pastor responded as best he could, and called upon Elder Wm. H. Seibert for prayer. Elder Dr. Isaac Lefevre also said a few words. Some friends of the congregation were also among the callers. After some singing and pleasant social intercourse, the kind visitors departed, leaving the pastor and his wife in a mood that made them feel like singing, "'Tis sweet to be remembered."

From the *Reading Times* of March 20th, we clip the following:

"Yesterday morning and last evening, in the First Reformed church, at Washington and Reed streets, this city, the anniversaries of the Mite Society, Foreign Missions Society, and Benevolent Society, all connected with that church, were celebrated. The services were held at 10 in the morning and 7 in the evening, and both were well attended. In the morning the services were held in German. The pastor, Rev. Henry Mosser, chose for his text the words to be found in Acts the 9th chapter, 6th and 15th verses. Theme—"The Work of Missions Inspired by the Holy Ghost." Mrs. Daniel Dietrich, Treasurer of the Mite Society, presented her report, which showed that during the past year $97.15 had been collected. Beside this sum, $43.75 were collected for the orphans' home, $62.88 for flour, clothing and work, and $41.60 for special persons, making a grand total of all moneys raised of $245.38. Of this $142.85 were expended in cash and clothing sent to the orphans' home and $90.30 in donations to the poor, leaving in the treasury a balance of $12.23. Mr. Solomon Sprecher, treasurer, presented the annual report of the Benevolent Society. The money raised by this Society is received by monthly contributions from 175 contributors, and during the year $315.89 were thus received. Of this sum, $20 were sent to Iowa Mission (Rev. D. Fouse's church Lisbon, Ia.), $10 to Minersville Mission, and $45 to Washington Mission. To the latter Mission, $135 were paid as the assessment of classis for missions. This was a total expenditure of $210, leaving in the treasury a balance of $135 89. Mr. Sprecher is also treasurer of the Foreign Missions Society. During the year this society raised $200.68, which, in monthly contributions, came from 267 persons. The greater part of the sum came from the Sabbath School. Of the amount collected, $76 were expended, leaving $124.68 still in the treasury. Altogether, during the past year, the First Reformed Church raised for benevolent purposes $816.45, as follows: Mite Society, $245.38; Benevolent Society, $315.89; Foreign Missions Society, $200.68; Sabbath School, $85; and individuals, $14.50. This was done, notwithstanding the fact that since last December subscriptions to the amount of $7,000 have been taken for the extinguishment of the heavy debt which the congregation is engaged in reducing. This is a good showing, and speaks much for the effective work which Rev. Mosser and his worthy coworkers have accomplished. Last evening Rev. Mosser delivered a sermon on "The Motive of Doing Good," taking his text from Matthew 10: 42. The same reports as are above mentioned were also presented in the evening, when the services were held in the English language."

SYNOD OF POTOMAC.

From the *Hanover Herald* published at Hanover, York county, Pa. we take the following notice: "Library for sale! The undersigned offers at private sale, in lots to suit purchasers, his library of theological and miscellaneous books. W. K. Zieber, Hanover, Pa." In looking over old papers and documents that had been filed away, Dr. Zieber has unearthed many facts, that have a general as well as local interest. Among other things that have been brought to light is an old manuscript book, which served first as the minute book of the Hanover Dramatic Society, organized December 16, 1822, and afterwards as the minute book of the "Hanover Tract Society," organized September 26, 1827, auxiliary to the Philadelphia Branch of the American Tract Society. From the minutes it appears that at the third meeting of the Tract Society, held November 14, "it was announced that the Board wishing to extend the usefulness of the Society, had determined to establish a Sunday School." At the next meeting, Sunday, November 18, "held at the 'meeting-room' at Mrs. Ritz's," it was announced that "permission had been obtained to meet in the Reformed Church." The officers and members of the Society, and such scholars as had assembled, at once proceeded to the Reformed Church, and thus on November 18, 1827, in the Reformed Church, the first Sunday School in Hanover was organized and placed in working condition. The name of the new school was "Hanover Sabbath-school, appendant to the Hanover Tract Society." Its object was stated as intended "to suppress vice and immorality, to instruct and enlighten children ignorant and irreligious, to impress them with a due reverence for the Lord's Day, and to instill in their minds principles most conducive to their present and eternal welfare."

A copy of the 'Weekly Messenger" of the German Reformed Church, of the issue June 14, 1837, Benjamin S. Schneck, editor, was forwarded by Dr. Zieber, to the Synodical Editor, representing the Synod of the United States, and contains the announcement that "the ordination and installation of Mr. Jacob Sechler, as pastor of the Hanover charge, will take place on Thursday morning, 29th inst., in the Reformed Church, in Hanover, York county, Pa."

The new church-building of the First Reformed (German) congregation at Seattle, Washington Territory, is rapidly nearing completion. Thanks to the tireless efforts of the members and especially the liberal support of the Germans, the speedy erection of a church was made possible, which Church will be an ornament in every respect to the fast growing town of Seattle. The location is a very favorable one. The building is so arranged that the school and the parsonage are connected with the room specially set apart for religious services. The "Pacific Improvement Company" presented all the wood for the building. The pastor, Rev. Mechtersheimer, has so far conducted the work with blessed results.

SYNOD OF OHIO.

Six months ago, one of the students of the Seminary in Tiffin, O., became pastor of the Reformed Charge, at Anna, Ill. He went earnestly to work, and succeeded in removing a debt of $600, which had rested like a burden on the congregation at Anna. One congregation of the charge was small and near to desolation. He held services in the congregation, and added fifteen new members, of whom eleven were heads of families. In the Anna congregation ten persons were added to the membership.

The post office address of Rev. E. E. Gruenstein is now Sharon, Mercer county, Pa.; that of Rev. H. Wegert, is 268, Twenty-Third street, Denver, Col.; that of Rev. L. Zeigler, after the 28th of March, will be Detroit, Mich.

SYNOD OF THE NORTHWEST.

Rev. Martin Bitz, who has entered upon missionary work at St. Paul and Minneapolis, asks his correspondents to address him now at St. Paul, Minnesota.

OMISSIONS AND ADDITIONS.

Several omissions occurred in the announcement of "A Premium for a Tract," in last week's issue. We have supplied them, and attention is called to announcement as it now reads in another column. F.

General News.

HOME.

Washington, March 24.—The Secretary of War has issued a special order, discharging Cadet J. C. Whittaker from the Military Academy on the recommendation of the Academic Board, because of deficiency in studies.

Sergeant Mason who fired at Guiteau has been dishonorably dismissed from the army and whisked off to Auburn State Prison for eight years. The general sentiment seems to be that the punishment is too severe and petitions for a commutation of the sentence, or for a pardon, are pouring in upon the President from every side.

The floods in the South do not seem to have abated. Some idea of the situation may be gained from the following dispatch dated New Orleans, March 24th, "A Delhi, La, special says the Black and Tensas rivers and Bayou Macon are rising rapidly and fears were entertained that the stock scaffolded along these streams would be drowned. The loss of stock is now estimated at $50,000 and the loss in fences will amount to $100,000. Fifty-eight thousand people live along these streams and cultivate 100,000 acres of land. The overflow in Concordia parish extends from the Black to the Mississippi river, a distance of thirty-five miles, in Tensas parish from Tensas river and Bayou Macon to the Mississippi river, a distance of thirty miles; in Franklin parish, from Tensas west to Ouachita river, a distance of ten miles; Madison parish, from Bayou Macon to the Mississippi river, a distance of thirty-five miles; in East Carroll, from Bayou Macon to the Mississippi river, ten miles; in the upper portion of Franklin parish, west of the Hills of the Tensas, which skirt Bayou Macon, the flood extends to Ouachita river, a distance of fifteen miles.

The Tensas river since Saturday has risen 5 feet and is still rising at the rate of 11 inches in 24 hours. Along the Tensas and Bayou Macon the water is 3 feet higher than in 1874, and the unprecedented flow is accounted for by the breaks in the levees at Milliken's bend and Goodrich's landing.

The rations which have been sent up in this section are sufficient to supply the wants of destitute people for some time, unless the flood becomes still more disastrous. The people are all in good health, and say that if the water subsides by the middle of May, they will make a full crop."

A terrible explosion occurred at Pier No. 2, on Delaware Avenue, in this city, on the morning of the 23d inst., which, next to its death dealing effects, attracts most attention to the dreadful power of steam. The boiler of the tug "Henry C. Pratt" exploded and killed five men, and destroyed $25,000 worth of property. The names of the victims are, George Scully, steward, and acting captain, John Lyons, engineer, Patrick Flanagan, ex-fireman, Barney McCann, fireman and Thomas Maloney, captain of the Canal Boat, Anne Maloney, who was sleeping in the "Pratt." The following graphic extracts are taken from the *Press* of the 24th inst.: "The disaster was as complete as it was sudden. The victims are mangled corpses; the tug Pratt is scattered over Delaware avenue, only her shattered hull lying at the bottom of the river; the tug Ella, which lay alongside, has vanished in a mass of flame and smoke; and the building on the pier, together with its contents of miscellaneous freight, is ashes. The effects of the explosion were far-reaching. The western side of Delaware avenue looks as though it had passed through a bombardment; windows are broken for squares about, and human blood, which once beat in the veins of a living man on the Pratt, sprinkles the front of a warehouse on Front street, 350 feet away."

The tug "Ella" was moored to the side of the Pratt and was also destroyed. Captain Devinney was on his way to the tug Pratt when the explosion burst on his ear, at the corner of Second and Spruce. Her pilot house was ruined, and burning fragments falling on her deck house were setting her on fire in a dozen places. Suddenly the figures of two men, coatless, hatless and bootless, appeared on the deck shouting for help. The Ella by this time was burning fiercely. The men clung to the waist of the tug, hanging overboard, until a small dory lying fortunately at hand was rowed out by two brave men, and rescued them.

Meantime the bodies of Maloney, Flanagan and McCann had been picked up. They were all dead. Flanagan's body was naked and covered with blood, and lay on the pavement in front of No. 132 South Delaware avenue. Maloney was found in the middle of the street on a line between the dock and Walnut street. One of his legs was found thirty feet away from the body in an alley running from Delaware avenue, north of Walnut. McCann was found bruised, bloody and dead on the street near the pier. But the other two men, Scully and Lyons, could not be found. The body of Lyons, it was generally conceded, was wedged with boiler iron and debris in the bottom of the dock. After some search Scully was found on the west sidewalk of Water street. He had been hurled into the air with the shattered pilot-house, a large part of which lodged on the roof of 132 Delaware avenue. Scully's body, however, flew on, over the high buildings, until it struck the high telegraph wires on Water street. Thence it bounded against an open shutter, scattering blood over the window, and dropped with a thud to the sidewalk. There he lay, unconscious but still breathing, until found by James Martin, one of the crew of the police tug Stokley. As quickly as possible he was removed to the Pennsylvania Hospital, where he died after two hours' suffering.

The havoc along the scene of the disaster is widespread. The Atlantic City narrow gauge Railway Company's sheds, what is known as the Waln Buildings and other properties were destroyed.

"When the explosion came, its force lifted the steam dome, weighing half a ton, high into the air. It described an arc over the street, and struck the edge of the roof of the Waln building, over the arched alley. Its impact made the solid brick wall crumble, and crashing through the roof and second and third floors, it fell into the street at the edge of the sidewalk. With the steam dome were hurled, twisted like writhing snakes, the tubes of the boiler. Numbers of these were wrapped in a fantastic tangle about the steam dome. Others were hurled against the wall, and others crashed through the windows into the Waln building, and were found scattered over the desks and furniture, while a hot piece of iron grate from the furnace was shot into Morris Waln's private office, and through an inner window against a map of the United States, where it burned a hole in the middle of Maryland. A huge post lodged on top of the Waln building. The anchor of the Pratt, weighing 150 pounds, was thrown over this building and the old Mariners' Bethel in the rear, following the flight of poor Scully's body, and lodged in the telegraph wires, whence it was taken in the morning. A splintered piece of a heavy beam five feet long and two feet square, was thrown diagonally down the same block, and struck near the corner of Water and Walnut streets. Awnings were torn down everywhere from Walnut to Chestnut streets.

THE ORIGINAL SECKEL PEAR TREE.—The original Seckel pear tree is still standing near Girard Point, Philadelphia, on land once owned by Lawrence Seckel; it is supposed to be about 200 years old, and what is left of it measures: Height, 26 feet; half-trunk—a mere shell—5 feet 4½ inches in circumference.

A PREMIUM FOR A TRACT.

A Premium of TWENTY DOLLARS is hereby offered for the best four-paged Tract on "THE REFORMED CHURCH IN THE UNITED STATES," for general distribution. Tract to contain 1500 words.

A Committee composed of Revs. J. A. Peters, Dr. J. B. Shumaker, J. G. Fritchey, Prof. J. I. Stahr and Elders Christian Gast and Jno. B. Roth, Chas. Denues, Esq., all of Lancaster, Pa., will review the manuscripts, and decide which one is entitled to the Premium.

Manuscripts are to be sent to any member of the Committee, Lancaster, Pa., by June 20th, '82.

Those sending them will sign them with an assumed name, and put assumed name and their own name in an envelope enclosed in another, which is to be directed to the undersigned.

All manuscripts to be the property of the undersigned.

CHAS. G. FISHER,
Ref. Ch. Pub. Bd.,
907, Arch St. Phila., Pa.

March 20, 1882.

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For the Messenger.

GOOD FRIDAY.

Oh! why should I murmur and sigh,
My cross so impatiently bear?
What didst Thou not suffer, that I
In Thy joys and bliss might have share?

Gethsemane echoes Thy prayer,
As crimson sweat drops from Thy face.
Oh, Thy deep soul agonies there—
For sinners like me must have grace.

The scourge, and the scoff, and the jeer,
The crown of thorns, piercing Thy brow;
The rabble's cry, deafening to hear—
In vision I see it all now.

Ah, Calvary! the world's darkest hour!
Redemption is born in thy woe,
The cross shows its triumph and power,
And here I my Saviour must know.

—*Benjamin Titzel.*

A BURNT-OFFERING.

"Auntie, what's a sacrifice?" That was Nannie's voice.

"Humph! anybody that isn't a baby ought to know it's a burnt-offering. What a stupid you are, Nannie!" That was Bob's voice.

"Is it really, auntie? and is that what the minister means when he says in church that 'the sacrifices of God are a broken spirit'? I heard him say so last Sunday morning, and that couldn't possibly mean burning up, could it?

"No, of course not," said the children's aunt, shutting up the book she had been so anxious to finish before the twilight and dinner-time came. "Bob's right, and he isn't right; he's wrong, and he isn't wrong at all—do you see?"

No, the children couldn't, but they laughed, all of them; and seeing that auntie had laid her book away on the table, and looked almost as if she might be going to tell them a story, as Bob said, they crowded around her—one on each arm of her chair; one, the baby, climbed on her lap; one hung over the back of her chair, that was Benny, one of the twins; and Emil, the other, divided the hassock with her feet. There was such a lot of children in that house, and they were all—every one of them—so hungry for stories, its a wonder this famous story-telling auntie of theirs hadn't been eaten up long ago.

It was Ash-Wednesday afternoon. The oldest children had been to church in the morning, and it seemed very much like Sunday in the middle of the week, they said, when they strolled into the school-room after dinner, for it was raining hard, and no day at all to be out of doors. So Nannie had fallen to studying her Sunday-school lesson, and from that to the question about sacrifices was but a step; and here was Aunt Amy going to talk to them about it.

"Can anybody tell me where we read about burnt-offerings?" she inquired.

"Why, in the Bible, of course, Aunt Amy," said Bob. "God told Moses to have the Jews sacrifice every morning and evening in the temple."

"And can you tell me why He commanded them to do it?"

"I don't know."

"What did the burnt-offering mean?"

"Wasn't it an offering for the sins of the people, auntie?" inquired Nannie, as Bob looked down to think.

"And what was it a faint type of, dear?"

"Something about the crucifixion, wasn't it?"

"Yes; the lamb that was offered up. The innocent lamb that was selected from the flock because it had no spot or blemish upon it, and that was loaded with the sins of all God's people by the priests, and then offered as a sacrifice to God, represented that greatest, most loving and awful sacrifice of all, when the Lamb of God, His only Son, came down from His heavenly home, and, taking upon Himself the sins of the whole wicked world, died a shameful death upon the cross, that we, by means of His great sacrifice, made once for all, might be saved from our sins. The Jews have no temple, no high-priest, and never offer sacrifices nowadays; but all good Christian people who really and truly love their Lord try to follow His example, and make sacrifices every day.

"They don't burn little lambs," Aunt Amy went on, seeing Nannie's horrified look, "but they give up their own pleasure to make some one else happy; they go without something they want very much, because they are sure it isn't best for them to have it; they try in small ways to imitate the great example which their Lord has set them.

"Would you like to have me tell you a story about a little girl who made a real sacrifice? I don't believe she will ever make a greater one if she lives to be a hundred years old; and it was a burnt offering, too, this sacrifice of hers. Have you time to listen to the story?"

Time! of course, they had any amount of it, they soon convinced her, and there was nothing they would enjoy more, they insisted. So every child wiggled himself or herself into a more comfortable position, while Aunt Amy looked thoughtfully into the fire for a moment.

"This is a very good story for Ash-Wednesday," she began, at last. "It may help you to keep this holy time more carefully. At any rate, it is a true story, and a real little girl I am going to tell you about.

"She was about Nannie's age, I think, but she hadn't as many brothers and sisters as Nannie has—in fact, she hadn't any at all, but lived all alone with her father and mother on the top of a mountain.

"I won't tell you *what* the name of this mountain is, or you might start right off to-morrow to find the little girl: but I'll only say that it is a very high mountain indeed, and that the people who lived in the little red house were a long way off—as much as fifteen miles—from anybody else.

"How they came to be living way up there I'm sure I don't know; but there they were, and the little girl's only playmates were the birds, who called back when she called up to them, the squirrels, who frisked about her and scampered up and down the tree trunks when she went out a-walking in the wood, and the other shy woodland creature that were willing to let a gentle little girl be their friend.

"What was her name? Why, Alice, to be sure. How strange in me to forget that important part.

"Now, you may think little Alice must have been lonely once in a while, but she wasn't a bit. Besides these friends out of doors, there was always her mother to talk to, and ever so much to do to help her—and there's nothing like having plenty to do to keep a person happy. Then the little girl had some very precious treasures which she was never tired playing with and admiring; so no wonder that no summer day was long enough for her to finish half her work and play.

"Alice's greatest treasures were a wooden doll that had come to her all the way from the town at the foot of the mountain, a table just high enough for dolly to sit at and eat her supper, a chair for her to sit in, and a bed just long enough for her to lie down on comfortably at night.

"Now, this doll wasn't a handsome person at all. Her eyes were just two round, blue spots in her face, and her cheeks were so red that she must have had the scaarlet-fever all the time, you'd have said if you had seen her; and it wasn't at all pleasant to drop her on your toes, or knock your head against hers, for she hurt dreadfully, her head was so very wooden. The table and chair, as well as the bed, were made of unpainted pine-wood and rather clumsy, because Alice's father didn't know much about furniture; but the little girl thought they were the finest things of the kind that ever were seen, and the hard-headed doll the dearest child that ever lived, and would as soon have thought of lying in bed all day or sitting up all night herself as of leaving her darling Arabella undressed all day or out of her bed at night.

"Winter comes early on the mountain-tops, and long before there was any snow at all on the plain, the ground around the little red house was covered, and more and more came nearly every day to keep the first company.

"It was just about this time, when the winter had really begun, and the snow lay too deep in the woods for little Alice to be able to take her usual walks, that her father fell ill, and then there was more than ever to do in the little red house, to nurse him and make him comfortable. Poor Arabella spent a good many days in bed that winter. Her little mother was quite too busy to do more than catch her up for a great hug and kiss every now and then, to explain matters.

"As the weather grew colder, and there was no one now busy in the woods cutting down trees every day, the stock of wood gave out under the shed at the little red house, and poor little Alice had to spend most of her time in searching for branches that the wind had been kind enough to blow from the trees for her gathering, and in pulling up and cutting down the bushes that grew on the edge of the wood.

"It was hard work. The little girl's hands were covered with chilblains, were often scratched and bleeding from her hard work, but still she struggled on, because her mother was sick, too, now, and there was no one to wait on the two sick people, to cook their meals, and keep the fire in but this one little pale girl.

"No wonder poor Arabella spent her days in bed, for all this time the flour was growing lower in the barrel and wood harder to find, until at last there came a morning when the little girl could find none at all, such a heavy snow had fallen in the night, and there were only a few, a very few sticks left to feed the fire with.

"And oh, how cold it was! The little girl shuddered and every one of her teeth chattered in her head whenever an errand took her out of the one warm room. All day long, though she tried to keep a bright face before her sick father and mother, there was only one thing she could think about, and that was, what she should do when the wood was gone if no one came to help them.

"Her sick father and mother would certainly die of the cold, and 'Cheeps,' the canary, would freeze to death. 'What could she do?'

"There wasn't much to burn in the house after Alice had broken up the flour-barrel and burned that, only the few chairs, the one table, the bed where her father and mother were lying, and her own little one.

"Some one *must* come and help them; they *must* have some wood, the little girl thought as she looked around. But where *could* she get it? How *could* she make some one fifteen miles off hear?"

"There is some One whose ears are always open, and who is never very far away if we call to Him. Do you know that, children dear? Alice remembered, and knelt right down by 'Cheeps's' cage to ask Him to help them.

"No one came, though, when her prayer was finished. She had half hoped to hear some one knocking at the door, but there wasn't a sound. The room was getting chilly, and her father groaned as he turned in bed and said:

"'Put a little wood on the fire, daughter; I'm growing cold.'

"There wasn't one single stick! Even the last handful of chips were smouldering on the fire. What should she do? She couldn't bear to tell her father that it was the very last.

"Just then her foot struck her doll's table, and the little girl stooped down to move it out of the way.

"There they were, all in a row—the table, the chair, and the bed, with Arabella lying in it—four good, large pieces of wood; and they needed wood so much!

"It was a dreadful thought. Alice shivered, and shut her eyes as tight as if some one had proposed to burn *her* up.

"'Oh, I couldn't; I couldn't possibly!' she said to herself. 'I love Arabella next to mother and father, and the table and the bed just as well. I couldn't burn them up!'

"'Put the wood on the fire, little daughter,' her father moaned again.

"Alice looked wildly around. There wasn't even a basket to burn, for she had burned the last one that morning; there was no help for it, and with trembling hands and streaming eyes she laid the little chair on the fire."

"Oh, wasn't that too bad! Why didn't somebody come?" said the children.

"The fire crackled and sputtered, and then blazed away cheerfully in spite of Alice's tears, until the last leg of the chair was gone, and then died down again.

"'Another piece of wood, little Alice,' said her mother.

"They couldn't see at all what the little girl was burning, and the mother was too sick to remember how little wood there must be left.

"So Alice laid the precious table on the fire, and, when that was gone, the bed, straining her ears and eyes all the while to watch and listen if any one was coming to help them; but no one came, and soon the bedstead was only a heap of coals.

"'Oh, Arabella, I can't, I can't give you up!' she whispered, hugging her only friend close in her arms, and kissing her wooden face over and over again in her distress. 'Oh, what shall I do! what *shall* I do! My precious, darling daughter, I can't burn you!'

"'It's getting cold again,' sighed her father.

"She couldn't save her; so, with one last, long kiss, the little girl laid her Arabella on the coals, and then ran out of the room to walk up and down in the cold, to wring her little hands, and to say over and over again:

"'I had to! I had to! It was for father and mother—but oh, my Arabella!'

"And do you know, just then there came a trampling of horses' feet outside, a whip-handle knocked on the door, a heavy hand rattled the latch, and a hearty voice called out:

"'How are you, neighbors all? Sick! There, now, I knew there was some reason why I felt as if I *must* climb way up here this cold day.'

"It was their fifteen-miles-away neighbor, and now there was nothing else to fear, for cold and hunger ran away as fast as they could go before the well-filled basket of food and the strong hands that carried it.

"It was too late to save poor Arabella, but her coals kept the fire alive until Mr. Stone could hurry out and cut some branches off from the nearest tree.

"And nobody ever knew? Alice's mother knew when she was around again. That is how *I* know. But, first of all, God knew, and don't you feel quite sure that He loved very much the little girl who made the burnt-offering of her unselfish love for her father and mother?"—*Selected.*

NOBLE COURAGE.

A poor boy was attending school one day with a large patch on the knees of one of his trowsers. One of his school-mates made fun of him for this, and called him "Old Patch."

"Why don't you fight him?" cried one of the boys. "I'd give it to him if he called me so."

"Oh," said the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of rags. *I'm proud of my patch for her sake.*"

This was noble. That boy had the courage that would make him successful in the struggles of life. We must have courage in our struggle, if we hope to come out right.

THE SELFISH OYSTER.

BY GEORGE J. WEBSTER.

There once was a selfish old Oyster,
Who lived like a monk in a cloister,
Safely housed in his shell,
Like a monk in his cell,
Though the bivalve's apartment was moister.

Anchored tight in the mud of the bay
This lazy old party did stay.
Nor cared he to roam
Very far from his home;
For exertion, he thought, did not pay.

And you will be wondering, I think,
What he did for his victuals and drink.
Well, the Oyster was sly,
And when young crabs came by,
He would catch them as quick as a wink.

Then in him the poor crabs had to stay,
Till in time they had melted away.
So the Oyster got fatter,
And the crabs—but no matter—
For crabs have no souls, people say.

"And oho!" said the Oyster, said he:
"What a lucky old party I be!
Like a king in his pride
I wait here, and the tide
Every day brings my living to me."

But there came a grim Star-fish, who spied,
Our friend lying flat on his side;
For the greedy old sinner
Had just had his dinner,
And now could not run had he tried.

With a spring to the Oyster he came,
And he threw his five arms round the same.
He shut off his breath,
And he squeezed him to death.
Then he ate him, nor felt any shame.

The point of this story, my dears,
Just "as plain as a pikestaff" appears.
But please give attention,
While briefly I mention
The moral again, for your ears.

Don't be greedy and live but to eat,
Caring only for bread and for meat;
Nor selfishly dwell
All alone in your shell,—
Don't be oysters, in short, I repeat.

But you'll find it much better for you
To be kind, and unselfish, and true;
Then you'll not lack a friend
Your cause to defend,
When a Star-fish rolls into view.

—*St. Nicholas.*

A PARABLE.

I held in my hand a little dry tree, an infant hemlock. Had it lived a century it might have towered up above all the forest, and held up its head in majesty. But it grew on a sort of bog, and a muskrat digging his hole under it, bit off its roots, and it was dead. It was full of limbs and knots, and gnarls, and I felt curious to know how it happened that it was so.

"Poor fellow! If you had all these limbs and knots to support I don't wonder you died."

"And with my roots, which were my mouths with which to feed, all cut off too."

"Yes, but where did all these ugly limbs come from?"

"Just where all ugly things come from," said he. "I'm pretty much like you men. Find out where my limbs come from, and you will find where all human sins come from."

"I will take you at your word, sir."

So I took out my knife and peeled off all the bark. But the limbs and the knots were left.

"You must go deeper than that, sir."

So I began to split and take off layer of wood after layer. But all the knots were there.

"Deeper still," said the dry stick.

Then I split it all off, and separating it the heart was laid bare; it looked like a small rod about six feet long, and perhaps an inch through at the large end. Ah! and I was now surprised to see that every limb and knot and gnarl started in the heart. The germ, or the starting-point, of each one was the centre of the heart.—*Selected.*

A CURIOUS WAY TO BREAK A STONE.

A writer who has tried it successfully says that a stone may be broken with a blow of the fist. This is how to go about it. Take two stones, both of which should be from three to six inches in length, and about half as thick. Place one of the stones flat and firmly on the ground. On that stone place one end of the second stone, raising the opposite end to an angle of something like forty-five degrees.

This second stone may be kept in position by means of a piece of twig or stick of the necessary length. The top stone must be placed directly over the centre of the lower stone, forming a T. The top stone should then be struck quickly and accurately at about the centre with the little finger side of the hand. The stick, of course, will give way, and the bottom stone will be broken to pieces.

CHRIST'S ENTRY INTO JERUSALEM.

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he shall send them. All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, the King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they sat him thereon. And a very great multitude spread their garments in the way; others cut down branches from trees, and strewed them in the way. And the multitude that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee. (Matt. xxi. 1–11.)

Pleasantries.

A two-foot rule—keep your feet dry.

The United States is fast becoming a vaccine nation.

A little girl who was watching a sunset of crimson, orange and purple, said, "Is that the power and the glory?"

What is the difference between an old tramp and a feather bed? There is a material difference. One is hard up, and the other is soft down.

A fashion writer says "raised figures" produce excellent effect. Well, that depends; if they are on a check, they sometimes produce the effect of sending the raiser to State prison.

An Englishman and a Welshman, disputing in whose country was the best living, said the Welshman: "There is such noble housekeeping in Wales that I have known above a dozen cooks to be employed at one wedding dinner."

"Ay," replied the Englishman, "that was because every man toasted his own cheese."

Religious Intelligence.

At Home.

The American Bible Society refuses to aid in sending out a certain Burmese Bible because the word "baptize" is translated "immerse."

Rev. John F. Mesick, D. D., of Somerville, N. J., has announced his intention of retiring from the active duties of the pastorate. He has served the one congregation for twenty-five years. Dr. Mesick was formerly pastor of our Church at Harrisburg.

The Philadelphia Theological Seminary in connection with the Pennsylvania Synod of the Lutheran Church, has been in existence since 1864. During that period it has graduated 183 young men, who are now nearly all engaged in active church work, and are represented even in India. At present there are 43 young students in the Seminary preparing for the ministry.

The fact that the system of settled pastorates does not prevent itineracy is illustrated by the following examples:—Within fifteen years sixty-eight pastoral relations of the Presbytery of Baltimore have been dissolved, some of the churches having as many as three, four, and five pastors in that time. There are only two pastorates in the presbytery whose length exceeds ten years.

Mormon missionaries sent out from Salt Lake in the last five years aggregate about 800, or 160 a year. Last year the number sent out was 189, besides 79 who went to Arizona for colonization purposes. Of the 800 sent out in the past five years, 284 labored in this country, 219 in Great Britain, 114 in Scandinavia, 17 in the Sandwich Islands and 13 in New Zealand. The missionaries remain abroad, on the average, about two years.

The Protestant Episcopal Society for Promoting Christianity among the Jews continues to work actively throughout the country, having branches in twenty-six dioceses and five missionary jurisdictions. Last year the society issued 20,000 copies of publications and distributed the Scriptures and Prayer-books in various languages. The missionary school in New York city had 78 children of the well-to-do class. The missionary had fifty-six inquirers under instruction. Three were baptized and eight are preparing for baptism and five for confirmation. A missionary school has been started in Baltimore. The whole number admitted to baptism, so far, is stated at over a hundred. The income of the society for the year was $8,618.

Abroad.

Eight young men of Valparaiso, Chili, were recently ordained Elders by Bishop Harris. He then left South America for Africa.

The Internal Presbyterian Conference of Australia, which is held every other year, meets in Sydney in April. The meeting of the General Assembly of Australia will not, therefore, take place till March, 1883.

Archdeacon Allen wants the Convocation of Canterbury to appoint a committee to mark passages in the Revised New Testament which are clearer than they are found in the Authorized Version, to the end that they may be read in the churches.

Mar Johanan, the Nestorian Bishop of Ooroomiah, on the borders of Persia, is studying theology and church history in the Anglican Missionary College of St. Boniface. He is desirous of obtaining a full knowledge of the Anglican creed and system.

Next to the question of disestablishment, that of having instrumental music in the Free Church of Scotland is the most pressing. The battle for and against it is being fought with great keenness in various presbyteries. Parties are very evenly balanced, and as yet it is difficult to say which will have the ascendency. The Glasgow Presbytery, the largest in the Church, is in favor of the innovation, while two or three presbyteries have pronounced against it.

Religious census returns for more than forty Scotch towns and districts with an aggregate population of 1,662,247 have been summarized. They show an attendance of 22·59 per cent. of population, which is a higher ratio than exists in England, probably 5 per cent. higher. About 76 per cent. of the whole attendance is Presbyterian, about 5·08 Episcopal, about 26·81 Congregational, and about 6.47 Roman Catholic. The Established Church (which, it seems necessary to state, is a Presbyterian body) has 30·05 per cent. of the total, or considerably less than one-third; while all other bodies have 69·95 per cent, or considerably more than two-thirds.

The Buddhist dignitaries of Japan have taken alarm at the spread of Christianity, and the consequent decline of Buddhism among all classes of their countrymen. They have accordingly despatched Virtabake, a dignitary of high rank, to India, to inquire into the present condition of Buddhism in that country. He will then visit Germany and England to study what influence the religions of these countries have upon their own Governments and people. He is accompanied by two interpreters, and travels under the protection of the Japanese Foreign Office. He starts with a preconceived idea that upon his return he will be enabled to improve the feeling between the people and the Government by the influence of Buddhism.

1882. 1882.

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It interests them to have "washday" abolished in their houses and to have the family wash done with the same ease with which the hands are washed; to have no steam in the house to spoil the wall-paper and furniture; to have no disagreeable smell in the house; all scalding and boiling of clothes is completely done away with by the FRANK SIDDALLS WAY OF WASHING CLOTHES.

A Soap that is good for the skin cannot injure the Clothes.

HOW a lady can get the Soap to try where it is not sold at the stores:
1st.—Send 10 Cents in Money or Stamps.
2d.—Say in her letter she saw the advertisements in THE MESSENGER.
3d.—Promise that the soap shall be used THE FIRST WASHDAY after she gets it; that it shall be used ON THE WHOLE WASH, and that ALL THE DIRECTIONS, even the most trifling, shall be followed.
Now by return mail a full size, 10-cent cake of Soap will be sent, POSTAGE PREPAID. It will be put in a neat iron box, so as to make it carry safely, and 15 cents in postage stamps have to be put on. All this is done for 10 cents, because it is believed to be a cheaper way to introduce it than to send salesmen out to sell to the stores.
Of course only one cake will be sent to each person; but after trying it the stores will then send for it to accommodate you, if you want it.

Gentlemen are requested not to send for the Soap until their families have promised to comply with all the rules for using the Soap. It will be foolish to send for the Soap without making the promises, for if they are not plainly made, no notice will be taken of the letters.

The Frank Siddalls Way of Washing Clothes.

The Soap washes freely in hard water; never use Borax, Ammonia, Lye, Soda, or any other mixture or any other Soa

Heat the Water in the Tea-Kettle—A Tea-Kettle will Heat Enough Water for a Large Wash with this Soap.

A wash-kettle or wash-boiler which stands unused for several days at a time will have a deposit formed on it from the atmosphere in spite of the most careful housekeeping, and this injures some of the very delicate and expensive ingredients that are contained in the Frank Siddalls Soap. The White Flannels are to be washed with the other white pieces, and the Colored Flannels and other colored pieces are to be washed afterwards exactly the same way.

USE WARM WATER—NEVER USE HOT WATER.

FIRST.

Dip one of the pieces in the tub of water, draw it out on the wash-board and soap it lightly wherever you see any dirt or soiled places.
THEN ROLL THE ARTICLE UP IN A TIGHT ROLL—just as a piece is rolled when it is sprinkled for ironing—and lay it back in the tub in the water out of the way, and so on with each piece, until they are all soaped and rolled up. Then go away for twenty minutes or longer—one hour is just the thing—AND LET THE SOAP DO ITS WORK.

NEXT.

After standing the full time, commence by rubbing a piece lightly on the wash-board, when all the dirt will drop out, turning each piece inside out while washing it, so as to get at the seams, but don't use any more soap and DONT wash through two suds.
All the dirt must be got out in the first suds. DONT keep the Soap on the wash-board or it will waste; but if a streak will not come out by easy rubbing, soap it again and let it lie while you are washing a few other pieces. No Soap will wash out stains SET BY THE OLD WRONG WAY OF WASHING.

NEXT COMES THE RINSING.

Wash each piece lightly through a lukewarm rinse-water on the wash-board without using any Soap, UNTIL ALL THE DIRTY SUDS ARE OUT. Every smart housekeeper will know just how to do this.

NEXT COMES THE BLUE-WATER.

Use scarcely any bluing. STIR A PIECE OF THE SOAP in the blue-water, UNTIL THE WATER IS DECIDEDLY SOAPY; put the clothes through this soapy blue-water, and out on the line WITHOUT ANY MORE RINSING and WITHOUT SCALDING or BOILING A SINGLE PIECE.
The clothes will NOT smell of the Soap, but will be as sweet as if never worn.
Dont put clothes to soak over night; it makes them harder to wash, and it is NOT A CLEAN WAY.
Dont try on PART of the wash, TRY IT ON THE ENTIRE WASH.

Address all Letters, Office of The Frank Siddalls Soap, 718 Callowhill St., Phila.

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PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, March 27.

FLOUR.—We quote the whole range of prices as follows: Supers at $3.75@4.25; winter extras at $4.75@5.25; Pennsylvania family at $6@7.25; Ohio and Indiana do. at $6.50@7.35; St. Louis and Southern Illinois do. at $7@7.50; Minnesota bakers' extras at $6.75@7.25, and winter and spring patents at $7.50@8.50, as to quality. Rye Flour was steady at $4.50 for Western and $4.62@4.75 for Penna.

WHEAT.—Sales of 3000 bus. No. 2 red in grain depot at $1.39; 3000 bus do. in elevator at $1.38½, with $1.38½ bid and $1.40 asked at the close for March; $1.39 asked early for April, but $1.39½ bid and $1.40 asked at the close; $1.38½ asked early for May, but sales of 5000 bus. at noon call at $1.39, closing at $1.38½ bid and $1.39 asked; 10,000 bus. June early at $1.35½ with $1.35¼ bid, $1.36¼ asked at the close; $1.23½ asked early for July, but sales later of 15,000 bus. at $1.23½, at which the market closed firm.

CORN.—Sales of 200 bus. Western yellow track at 76c.; 1000 bus. steamer high mixed grain depot at 76c.; 4000 bus. Delaware sail yellow afloat at 75½c.; 500 bus. sail mixed delivered from Washington street elevator at 76⅞c., and car lots sail mixed spot in export elevators at 75c.

OATS.—Sales of 1 car No. 1 mixed at 53½c.; 1 car No. 3 white at 55c.; 7 cars No. 2 do. at 56c., and 1 car extra do. do. at 56½c., with 55c. bid and 57c. asked at the close for March; 53c. bid and 54c. asked for April; 52½c. bid and 53½c. asked for May, and 52c. bid and 53c. asked for June.

RYE was scarce and firm at 86c. for small lots, with 88c. f. o. b. bid and refused for a round lot.

GROCERIES.—Coffee was moderately dealt in at steady prices. Sales of 550 bags Rio at 8¾@12½c.; 300 bags Laguayra at 9⅝c., 200 mats Java at 15c. Raw Sugars were strong, but in the absence of offerings quoted nominally on the basis of last business at 7½@7⅝ for fair to good refining muscovadoes. Refined Sugars were closely sold up and firm at 10½c. for cut loaf, and crushed; 10c. for powdered; 9⅝c. for granulated; 9½c. for mould A; 9½c. for standard A.

PROVISIONS.—We quote Mess Pork new at $18.50; shoulders in salt, 7c.; do. smoked 7¾@8c.; pickled shoulders, 7½@7¾c.; do. smoked, 8½@8¾c; pickled bellies, 9⅝@9⅞c.; smoked do. 11@11½c.; loose butchers' Lard 10½c.; prime steam do. $11.12@11.25; city kettle do. 11½@11¾c. Beef Hams, $21@23 as to brand; sweet-pickled Hams, 11½@11¾c., as to average; smoked do., 12@13c; smoked Beef, 15@16c.; extra India Mess Beef, $25@26 f. o. b.; city family do., $14 and packet do. $13 f. o. b. Tallow at 7⅜@7½c. for prime.

BUTTER.—We quote Penna. creamery extras 43@44; small jobbing selections, 45c.; Western do. do. 42@43c.; do. good to prime, at 38@41c.; do. imitation, 32@38c.; Bradford and York State tubs, fresh, extras, 40@42c.; do. good at 37@39c.; Western extras, fresh 36@37c.; do. good to prime 30@34c.; factory, choice, 35c.; good to prime, 30@33c.; do. fair, 20@25c.; seconds, 15@18c.; rolls, choice, 28c@30., scarce; do. prime, 23@26c.; do fair to good, 10@22c.; ordinary, 12@15c.; common and medium shipping grades, 9@11c.; grease, 3@6c.; prints, fancy, 45@47c.; do. firsts, 40@43c.; do. seconds, 32@35c.

EGGS.—Sales were made at 17c. for fresh western and 17@17½c. for near-by stock in round lots, but toward the close most parties were willing to sell below 17½c. in wholesale way for best marks of Penna., New Jersey and Delaware, and jobbing sales were reported as high as 18c.

CHEESE.—We quote York State full cream choice at 13c.; do. fair to prime at 12@12½c.; Ohio flat, fine, 12@12½c.; do. fair to prime, 11@11½c.; Pennsylvania half-skims, 7@7½c.; do. skims, from 5@6c. for best down to 1@2c. for inferior.

POULTRY.—Live Chickens were in excessive supply and very dull with free sellers at 12c. and few buyers above 10c. Dressed Chickens were also in better supply than demand at 11@12c. for Western and 12@13c. for near-by dry picked. Dressed Turkeys continued firm under light offerings at 16@18c., as to quality.

PETROLEUM.—We quote car lots for home use at 8c. for standard white and 12c. for Royal, 150 test

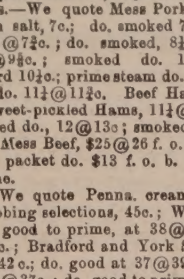
HAY AND STRAW.—We quote prime Western and York State Hay at $18@19; fair to good do. $15@17, and ordinary, $12@14. Rye Straw continued dull and plenty at $14@15.

SEEDS.—The market was dull and weak for all kinds. Clover was offered in round lots at 8c. for prime Western, without buyers. Timothy moved slowly at $2 65@2.75 ⅞ bushel. Flax was held nominally at $1.40 for pure.

FEED.—Sales of 2 cars fine spring Bran at $24; 3 cars coarse do. do. at $24.50, and 2 cars choice winter Bran at $26, all on track.

Send to Shaw, Applin & Co., Boston, Mass., for Catalogue of Church Furniture.

ROYAL



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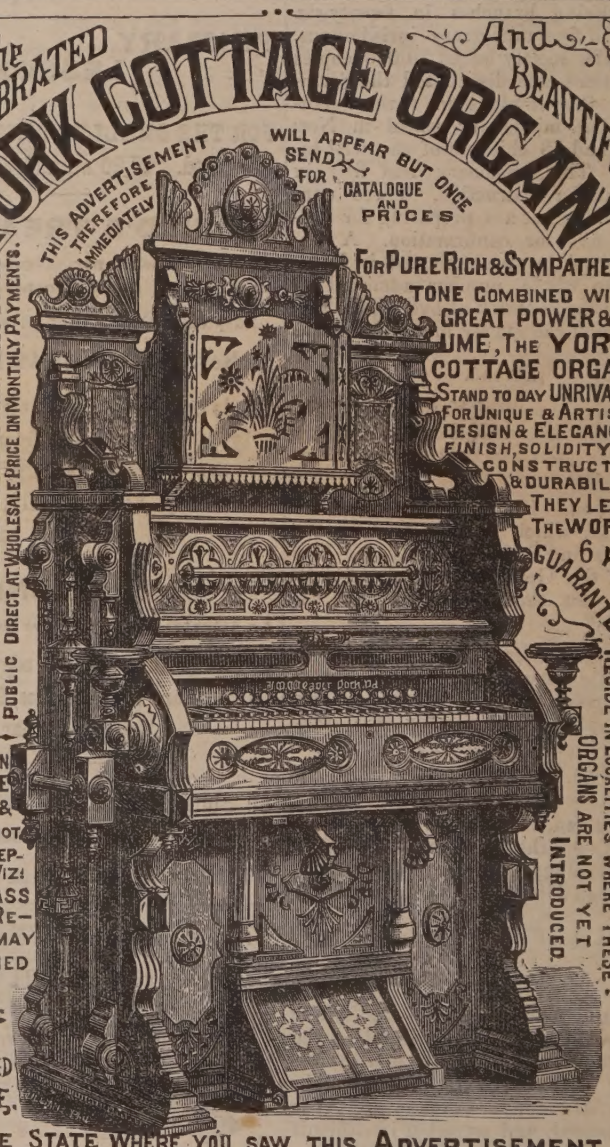

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